

THE GREAT CHRONICLE OF BUDDHAS

THE STATE BUDDHA SĀSANA COUNCIL'S VERSION
VOLUME TWO • PART ONE - TWO

THE MOST VENERABLE MINGUN SAYADAW
BHADDANTA VICITTASĀRĀBHIVAMSA

TIPITAKADHARA DHAMMABHAṆḌĀGĀRIKA
AGGA MAHĀPAṆḌITA
ABHIDHAJA MAHĀRAṬṬHAGURU
ABHIDHAJA AGGAMAHA SADDHAMMAJOTIKA

TRANSLATED INTO ENGLISH
BY

U KO LAY • U TIN LWIN



TI-NI PUBLISHING CENTRE
B.E. 2538 M.E. 1356 C.E. 1994



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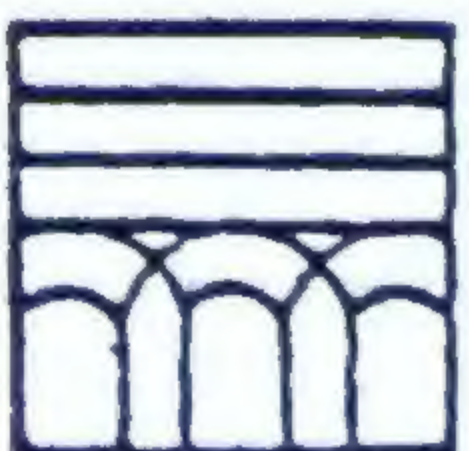
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First Edition Nov. 1994 - 3000 copies
This Reprint Nov. 1997 - 1000 copies

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TIPITĀKA NIKĀYA SĀSANA ORGANIZATION
YANGON, MYANMAR (BURMA)

For Free Distribution

15 393

Book layout and cover design by
T. Ratṭhapāla

Printed and bound in Kuala Lumpur by
Majujaya Indah Sdn. Bhd.
Tel: 03-491-6001, 491-6002
Fax: 03-492-2053

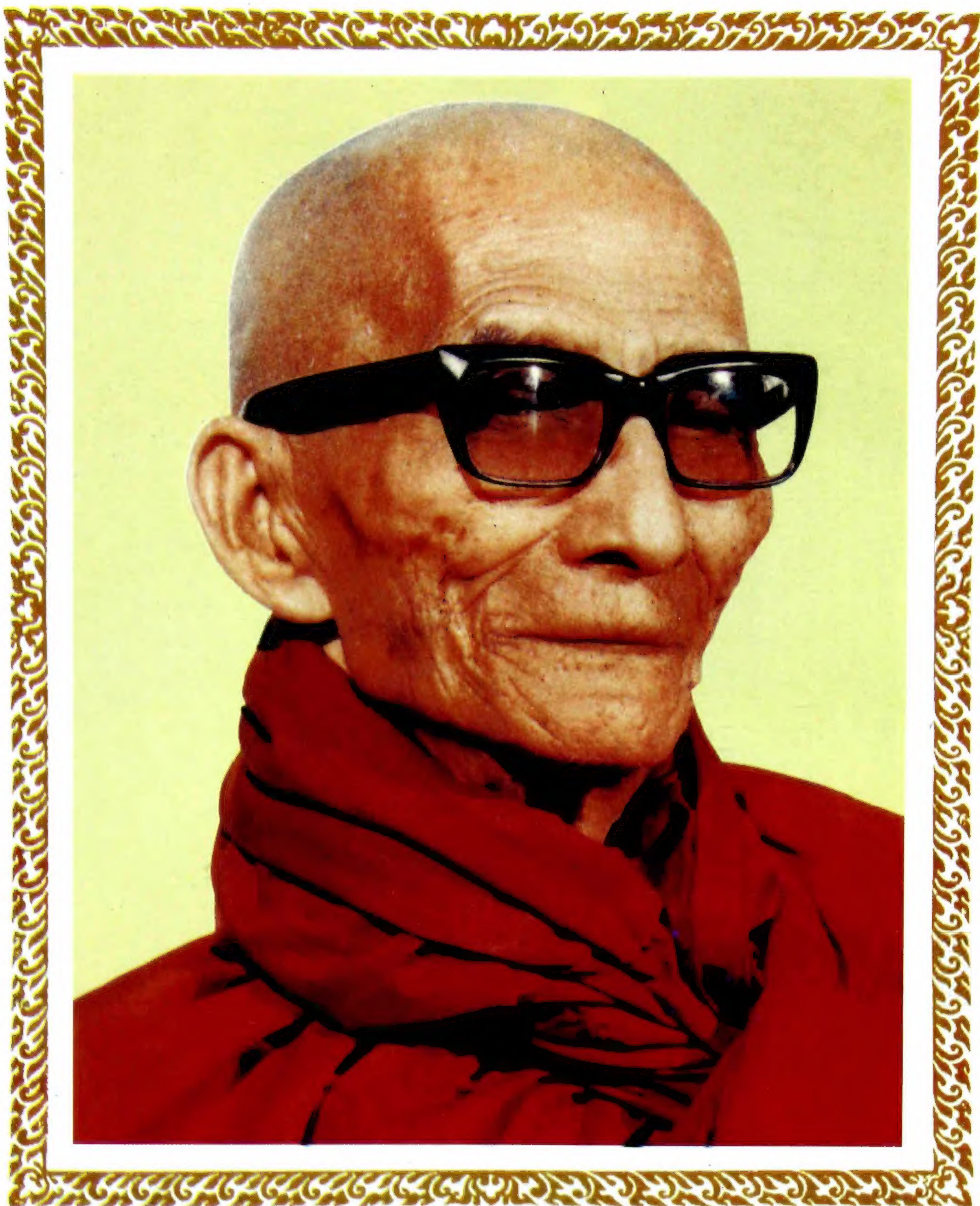
Acknowledgement

We would like to acknowledge our appreciation to The Most Venerable Mingun Sayadaw Bhaddanta Vicittasārā bhivaṃsa, the author of this publication, (posthumously) for contributing such a great treasure to the Buddha Sāsana, to Dr. U Tha Hla, Prime Chairman of Tipiṭaka Nikāya Organisation, for his kind permission to reprint this valuable publication, and to U Ko Lay and U Tin Lwin for their dedication in the arduous work of translating and editing, without which Sayadaw's works would not have been available in English and to U Ko Lay for his suggestions in the division of the volumes.

Special thanks are also due to the many donors (list at the end of this book) who have contributed towards this noble deed.

Last but not least we would also like to put into record a word of appreciation to Sis. Jackie Teh and Sis. Gaik Hoon, for checking typing errors.

Sādhu! Sādhu! Sādhu!



The Most Venerable Mingun Sayadaw
Bhaddanta Vicctasārābhivaṃsa
(Mingun Tipiṭakadhara Sayadaw)
November 1911 - February 1993



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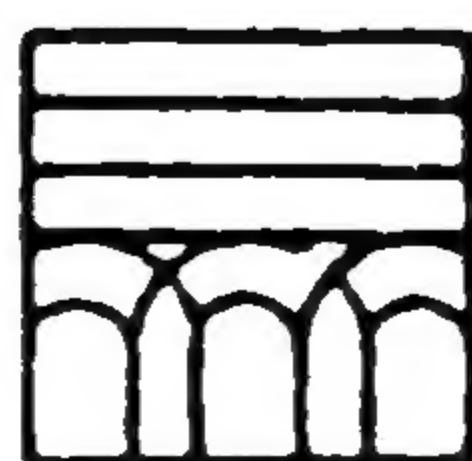
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PREFACE

This book forms the first part of Volume two of the Great Chronicle of Buddhas, the State Buddha Council's version, by the Most Venerable Mingun Sayadaw, Bhaddanta Vicittasārābhivamsa, Tipiṭakadhara, Dhammabhandāgārika, Aggamahāpandita, Abhidhaja Mahāratthaguru, Abhidhaja Saddhammajotika.

The Volume two of the Author's work starts dealing with the Buddha Ratanā, Jewel of Buddha which is continued in the third, fourth and the first half of the fifth volume.

It has been the aim of the translation project of the Tipiṭaka Nikāya Sāsana Organisation to try and produce at least one translated book each year in time for the Veneration Ceremony performed in honour of the birthday of the Most Venerable Sayadaw. In order to fulfil this requirement, we have to adopt from the very beginning, because of limitations in facilities and paucity of literary assistants, the method of dividing into two portions of each book of the Sayadaw's work which is too large for complete translation within the required time. Thus we had to divide the first book (Volume One, Part One) into two, the second book (Volume One, Part Two) however did not require to be split up.

The single book of the Volume Two was also found too large to be handled within a year and we had to decide again to divide it into two portions. This book represents the first portion of the Volume Two. It consists of eight chapters. The first chapter deals with the story of Seta ketu Deva, the future Buddha and contains accounts of the conception of the Bodhisatta, the birth of the Bodhisatta, the thirty-two major marks of a great man, the eighty minor characteristics and the upbringing of the Bodhisatta by Mahāpati Gotamī.

The second chapter deals with the performance of the ploughing ceremony, the three palaces for the Bodhisatta prince, the archery display, the accession to the throne and the inaugural ceremony.

The third chapter describes the seeing of the four omens of an old man, a sick man, a dead man and a recluse; the birth of son Rāhulā, renunciation of the Bodhisatta Prince, the deterrence by Vasavattī Māra.

The fourth chapter gives the account of Bodhisatta removing the hair on the banks of the river Anomā and becoming a recluse, erection of the Cūlāmani Cetiya in Tavatimsa enshrining the hair, erection of the Dussa Cetiya in Akniṭṭha Brahmā Abode enshrining the royal garments and sending the Minister Channa back to the city. The chapter ends with the account of the Bodhisatta's visit to Rājagaha city after spending seven days in Anupia mango grove and entering Rājagaha to go on alms-round.

Chapter Five contains account of Bodhisatta's meeting with Sect-leaders Ālāra and Udaka's offer of the leadership of the whole Sect making Bodhisatta his teacher, and departure from the great teachers seeing defects in the mundane Jhāna attainments.

The sixth chapter describes the practice of severe austerities by the Bodhisatta, the Group of Five attending upon him for six years, and Māra's visit to deter the Bodhisatta from his endeavours by feigning goodwill.

The seventh chapter is on the attainment of Buddhahood giving detail descriptions of the change of mode of practice, obstructions made by Māra and Buddha's compassion on him; realisation of three knowledges PU, Di, Ā , development of Mahāvajirā Ñāṇa, the seven purifications

of a Buddha, the attainment of Buddhahood and making the joyful, solemn utterance, Udāna.

Chapter Eight describes the Buddha's stay at seven places in the vicinity of the Bodhi Tree giving full account of the seven days spent at each place, ending up with the offering of meals by two brothers Tapussa and Bhallika who became the first disciples of the Buddha taking the twofold Refuge, Dvevācika.

Instead of translating this book as we had done the first two books we avail ourselves of the opportunity to make use of the translation manuscript by U Ba Tin. We undertook to edit it and supervise its publication. This manuscript is one of the four sets of manuscripts, being translations of the Volumes One, Two, Three and Four of the Sayadaw's work. They were donated to the Sayadaw, for use in the translation project of Tipiṭaka Nikāya Sāsanā Organisation, by the Department for Promotion and Propagation of Sāsanā which oversees now the Tipiṭaka translation works initiated by Burma Tipiṭaka Association

This book was intended to honour the Most Venerable Sayadaw with the English rendering of the Volume Two of his work on the auspicious occasion of his 82nd birthday. To our great sorrow, our intention was not fulfilled. The last time we made our obeisance to the Venerable Sayadaw in person was at the time of presentation of the translation of Volume One, Part Two of his work on the auspicious occasion of his 81st birthday, the 7th waxing moon of Tazaungmon. 1354 M.E. (1st November 1992).

The most Revered author of the eight books of the Great Chronicle of Buddhas passed away on Tuesday, the 3rd waxing moon of Tapodwe, 1354 M.E. (9th February 1993).

*Aniccavata saṅkhārā
Uppadavaya dhamino
Uppajj itvā nirujjhanti
Tesam vūpassamo sukho*

U KO LAY

U TIN LWIN

Dated, Yangon,
The 8th waxing moon of Tabaung 1355 M.E.
19th March 1994.

ORBITUARY

The Most Venerable Bhaddanta Vicittasārābhivaṃsa, Mingun Sayadaw, Tipiṭakadhara, Dhammabhaṇḍāgarika, Aggamahāpaṇḍita, Abhidhaja Mahāratthaguru, Abhidhaja Aggamahā Saddhammajotika.

It is with deep sorrow that we have to record this obituary. Our highly esteemed author, Bhaddanta Vicittasārābhivaṃsa passed away peacefully after a long illness at the age of 81 at his residence, Dhammanāda Monastery in Mingun Hills on the Western side of the River Ayeyawadi, Sagaing Township, Sagaing Division, on Tuesday, 9th February, 1993. No sooner had the sad news come to us than we felt as a Myanma simile goes, 'The Golden Mountain has crumbled':

Ironically, the Sayadaw's demise started with his missionary zeal: Frail as he was, he travelled all over the country to satisfy religious needs of his fellow countrymen by conducting their Dāna ceremonies and giving Dhamma-lectures. Besides, the Sayadaw had a special mission. As had been imposed on him by the State Saṅgha Mahānāyaka Council, he was to shoulder a formidable responsibility for the construction of the State Pariyatti Sāsana Universities at Yangon and Mandalay. He put much effort to raise funds for that worthy academic cause, which took him to every nook and corner of Myanmar where people loved to donate in his very presence. Therefore, he was now here, now there and now at a third place, sometime, in a single day. The response from the donors was unbelievably great everywhere. At the same time strain from tedious journeys began to tell upon him. Travelling by air might have reduced his strain considerably but he was dead against air-travel. Even to the far flung Rakhine State and the Southern tip of Tanintharyi Division the Sayadaw travelled by sea..

The deterioration of the Sayadaw's health became first noticeable with much alarm during the last quarter of 1992. In October of that year he came down to Yangon at the invitation of the Minister for Religious Affairs who had been informed of his poor health conditions. On 19th October the Minister called on the Sayadaw in person and

made a request to undergo a check-up at the No.2 Military Hospital. But the Sayadaw refused to be hospitalised. So arrangements were made at Tipitaka Nikāya Monastery, the Sayadaw's Yangon residence, for an examination by Lt.Col. Ye Thwe, a medical specialist of the same hospital. He diagnosed the disease and decided that the Sayadaw was suffering from Tuberculous Pneumonia.

Two days later, the Head of the State , his wife and his two colleagues visited the Sayadaw and requested him to agree to be treated by military doctors in Yangon. What the Sayadaw replied in return was just a verse in Pāli:

*Nāham dāso bhato tuyham,
nāham posemi dāni taṃ
Taṃ yo posento ciraṃ
Saṃsāre saṃsārim aham!*

I am not thy poor slave
nor I live on your wage
No more will I serve thee
now, O wretched body!

Caring for thee dearly
have I roamed wearily
in a duress too long
samsara vile and wrong!

Through this terse yet meaningful verse, did the Sayadaw give a gentle hint that he would put down the burden of his body once and for all?

Meanwhile the TiNi Upatthaka Executive Committee members had been busy with elaborate preparations for the Sayadaw's 81st birthday at the Sagawa Road monastery. On 1st November 1992 the celebration was held and the pandal in the precincts was crowded by devotees who came with a strong desire to pay homage to the Sayadaw who happened to be extremely weak that day. Yet in compliance with

the request made by Dr. U Tha Hla, Chairman of the Upatṭhāka Committee and other associates, the Sayadaw managed to make his appearance, but only for fifteen minutes, for he could not sit up long in the midst of the audience. The ceremony was therefore left to be conducted by his able disciple Bamaw Sayadaw, U Kumārābhivamsa. The birthday celebrations proved to be his last. That very evening he returned to Mingun.

As soon as he reached Mingun, he looked stronger and happier. He did not go straight to the Dhammanāda Monastery. He went to Hsin-Ywa near Momeik Hill to see a primary school in the making, his gift to the village. Then he returned to Mingun and dropped in at the clinics he had founded to check whether there were enough medicines stocked. In Mingun village he distributed sweets and biscuits among children. Then only did he head for his monastery.

But the Sayadaw's improved health was short-lived. He was down again with that sore disease which, he foresaw, would take his life. He was sent to Jīvitadāna Hospital in Mandalay from which he was discharged after a week-long treatment. But the Sayadaw was still far from recovery. Dr U Tun Thin, a retired Rector of the Mandalay Medical Institute and a well-known physician who had some experience in treating the Sayadaw on previous occasion, was brought to Mingun to administer the healing business. Dr Tun Thin, heading a body of specialists, made whatever was necessary and a better condition was restored to the Sayadaw, at least for a few days.

In this way Sayadaw's health fluctuated from bad to worse and *vice versa* despite the best medical personel, modern equipments, not to speak of highly potent western medicines.

But the Sayadaw's mental faculties were not overcome by the physical pain and agony. He never grumbled, never moaned. There was no complaint whatever on his part. So stout-hearted was the Sayadaw that he bore up all the bodily troubles and discomforts. What was more, he was mindful throughout. He meditated on the body

(*Kāyagatāsati*); he attentively listened to the *Parittas* and *Kammāvācās* recited near his bed by his resident monks.

The Sayadaw seemed to have attained a certain higher Path and Fruition. May be it was Arahatta Magga and Phala. For a few days before his passing away, he surprisingly assumed a wonderful look. His face was brighter; his complexion was clearer. It was a happy sight to everybody.

But the Sayadaw was not to live any longer. At 16:44 hrs. on that fatal day he succumbed to that killer disease and passed away very gently — perhaps passed away for ever.

The Government declared State Funeral for the Sayadaw. His remains were kept in State for one month during which thousands of devotees from all States and Divisions converged on Mingun. Last respect was paid by all and appropriate rites were performed. The cremation took place on 18th March 1993 and the submerging of the relics on the next day in the Ayeyawadi opposite Momeik Hill where young Bhikkhus, his undeclared sons, were learning the Triple Canon by heart to follow in his foot-steps.

**THE GREAT CHRONICLE OF BUDDHAS
THE STATE BUDDHA SĀSANA COUNCIL'S VERSION**

VOLUME TWO

THE CHRONICLE OF BUDDHA GOTAMA

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

THE JEWEL OF THE BUDDHA

CHAPTER ONE

**(a) THE STORY OF SETAKETU DEVA,
THE FUTURE BUDDHA**

In this way, our Future Gotama had adorned himself with the flower of prophecy, "This man will certainly become a Buddha amongst three kinds of beings (men, Devas and Brahmās)", uttered by the twenty-four Buddhas, ranging from Dīpaṅkara to Kassapa, out of the twenty seven Buddhas who appeared in the period of time lasting four *asaṅkhyeyya* and one hundred thousand aeons. Throughout that period of four *asaṅkhyeyya* and one hundred thousand aeons, the Bodhisatta had endeavoured to fulfil the Perfections (*Pāramī*), sacrifices (*cāga*) and virtues through practices (*cariya*) by the aforesaid four means of development (*bhāvanā*) and reached the pinnacle of the fulfilment of all these requisites conducive to the attainment of Buddhahood. This being so, in the last existence as a Future Buddha when he was reborn as Prince Vessantara, he brought to termination the entire period of Pāramī-accumulation by performing all the final acts of merit which surpassed everything, which was beyond comparison and which was to be crowned with success of Enlightenment. This commanded the awe

and veneration even of the inanimate great earth (*mahāpathavī*) that quaked and trembled seven times. And having ended his life-span in the human abode, the Future Buddha was reborn as a Deva by the name of Setaketu in the abode of Tusita. He was endowed with the ten attributes in which he was superior to other Devas, namely, (1) long life; (2) physical beauty; (3) great happiness; (4) immense wealth and retinue; (5) authority and power; (6) sense of sight; (7) sense of hearing; (8) sense of smell, (9) sense of taste; (10) sense of touch.

(When it is said that "the great ocean, starting from the Cakkavāḷa range of mountains, gets deeper and deeper till it reaches the foot of Mount Meru, and its depth becomes eighty-four thousand *yojanas*," it goes without saying that counting all droplets of water in the ocean is impossible. In the same way, when virtuous people learned briefly from hearing or from reading that the Future Buddha, in four *asaṅkhyeyya* and one hundred thousand aeons, untiringly and continuously fulfilled the *Pāramīs*, *cāgas* and *cariyas* by the four means of development, one can reflect profoundly with devotional faith on how the Bodhisatta had developed the Perfections, etc. in the course of existences that were more numerous than the countless droplets of water in the great ocean.)

The uproar announcing appearance of a Buddha (*Buddha koldhala*)

Deva Setaketu, the Future Buddha, enjoyed the supreme divine bliss in the abode of Tusita for four thousand years according to Deva-reckoning, which is equivalent to five hundred and seventy-six million years in the human world. Then one thousand years by human calculations before the end of his life-span in Tusita, *Suddhāvāsa* *Brahmās* proclaimed:

"Friends, in a thousand years from today, there will appear in the human abode an Omniscient Buddha!"

Because of this proclamation from the vault of heaven, the uproar announcing the appearance of a Buddha (*Buddha kolāhala*), "An Omniscient Buddha will be appearing! An Omniscient Buddha will be appearing!" reverberated across the entire human world one thousand years ahead of the event.

(With reference to the name of the Bodhisatta Deva, it is mentioned in the Chapter on Ratanasaṅkama, *Buddhavaṃsa Pali*, as follows: *Yadā'haṃ tusite kāye santusito nāma'haṃ tadā*. This shows that the Deva had the name of Santusita. Also in the *Buddhavaṃsa Commentary* and *Jinālaṅkāra Tikā*, the same name is mentioned. But in the exposition of the Pubbeni-vāsa-kathā, Verañja-kaṇḍa of the *Pārājika Commentary*, and in the exposition of the Bhayabherava Sutta of the *Mūlapaṇṇāsa Commentary*, the Deva's name is given as Setaketu. Moreover, successive authors of Myanmar Buddhavaṃsas such as the *Tathāgata-Udāna Dīpanī*, *Mālālaṅkāra Vatthu*, *Jinatthapakāsanī*, etc., give Setaketu as the name of the Deva. Therefore, it has been explained by various teachers that Santusita was a common name derived from Tusita, the name of the celestial abode, whereas Setaketu was the proper name that specifically refers to the Deva who would become Buddha Gotama.)

The request made to the Bodhisatta Deva

On hearing the uproar announcing the advent of a Buddha, all Deva kings belonging to the ten thousand world-systems, such as Catu-Mahārājas, Sakka, Suyāma, Santusita, Sunimmita, Vasavattī, and all Mahā-Brahmās congregated in a certain universe to hold a discussion on the Future Buddha whose divine life-span remained only seven days

by human reckoning, and whose approaching end of life had become manifest through five predicting signs (*pubbanimittas*)¹ Then they all approached Setaketu Deva with their hands joined in adoration and requested him as follows:

"O Bodhisatta Deva, you had completely fulfilled the ten Perfections, not with the desire to gain the bliss of Sakka, of Māra, of Brahmā, or of a Universal Monarch. You had fulfilled these Perfections, aspiring only after Omniscient Buddhahood in order to acquire for yourself freedom from the three worlds as well as to liberate the multitudes of humans, Devas and Brahmās. O Bodhisatta Deva, this is the most propitious time for you to become an Omniscient Buddha! This is truly the right moment to become an Omniscient Buddha! Therefore, may you take conception in the womb of your mother of the human abode. After attaining Supreme Enlightenment, may you liberate humans, Devas and Brahmās from *samsāra* by teaching the Dhamma on Deathlessness, Nibbāna."

The Bodhisatta made the five great investigations

The Bodhisatta Deva Setaketu did not hastily give his consent to the supplication of the Devas and Brahmās who had come together from the ten thousand world-systems; in consonance with the tradition of previous Bodhisattas, he made the five great investigations as follows:

- (1) appropriate time for the appearance of a Buddha,
- (2) appropriate island-continent for the appearance of a Buddha,
- (3) appropriate country for the appearance of a Buddha,
- (4) the family into which the Bodhisatta (in his last existence) is reborn, and

¹ *Pubbanimitta*: See the *Anudīpanī* in this book for details.

(5) the span of life of the Bodhisatta's mother.

(1) Of these five great investigations, the Bodhisatta considered first: "Is the time right or not for the appearance of a Buddha in the human world?" The time is not proper for the advent of a Buddha when the life-span of human beings is on the increase from one hundred thousand years. Owing to such longevity, suffering caused by birth, suffering caused by disease, suffering caused by old age and suffering caused by death are not manifest. Veiled by their lengthy life-span, human beings tend to be oblivious of all suffering. The Dhamma sermons to be delivered by Buddhas invariably centre around the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*). If Buddhas who appear when the life-span is more than one hundred thousand years give sermons on the nature of *anicca*, *dukkha* and *anattā*, the people of that period will be perplexed, wondering what the Buddhas are teaching; they will neither listen to nor believe the sermons. Without listening or believing, human beings will surely wonder what the Buddhas' preaching is. They will never realize the Four Noble Truths and never achieve Nibbāna. It will be fruitless to teach the non-believers the discourse on the three characteristics which would liberate them from *saṃsāra*. Therefore, the period when the life-span extends more than one thousand years is not the proper time for Buddhas to appear.

The period when the life-span of human beings falls below one hundred years is also not proper for a Buddha's appearance because beings belonging to such a period abound in the defilements of sensual pleasures. The Dhamma sermons given to such people will not endure; in fact, they will fade away instantly just as the scribbling with a stick on the surface of the water will disappear, leaving no mark whatsoever. Therefore the short period of the declining life-span below one hundred years is also not the proper time for the Buddhas to appear.

Only the periods ranging from one hundred thousand years' life-span to one hundred years' life-span are right for the coming of a Buddha. These are the periods in which birth, old age and death manifest themselves easily, in which the teaching on the three characteristics and the teaching as to how beings can be liberated from *samsāra* is understood easily and in which beings are not so overwhelmed by the defilements of sensual pleasures. Hence the appropriateness of the period for the most opportune arrival of a Buddha. Therefore, only the period below the one hundred thousand years' life span and the period above the one hundred years' life-span by human reckoning is the most propitious time for a Bodhisatta to attain Buddhahood. (Incidentally, when the Devas and Brahmās made their entreaty to Setaketu, the life-span of human beings was in the one-hundred-year range.) Thus Bodhisatta Setaketu Deva came to see the right time clearly and decided, "This is the most propitious time for me to become a Buddha."

(2) Then he investigated the island-continent which serves as the place for the appearance of Buddhas. There are four large island-continent, each surrounded by five hundred smaller islands. Of these, one, which is called Jambudīpa as it is distinguished by a Jambu (rose-apple or *Eugenia*) tree growing on it, was discerned clearly by the Bodhisatta as the only island-continent on which previous Buddhas had appeared.

(3) Then he went on investigating thus: "This Jambudīpa is extremely vast measuring ten thousand *yojanas*. Where did former Buddhas appear in this vast expanse of land?" Then he saw Majjhimadesa, the Middle Country, in Jambudīpa as the place for the appearance of ancient Buddhas.

(Majjhimadesa, the Middle Country, is demarcated on the east by the great *sāla* tree east of the market-town of Gajangala, on

the south-east by the river Sallavati; on the south by the market town of Setakaṇṇika; on the west by the Brahmin village of Thūna; on the north by Usiraddhaja mountain. The Middle country having the said five demarcations is three hundred *yojanas* in length and two hundred and fifty *yojanas* in breadth with the circumference of nine hundred *yojanas*. Regions outside this boundary are called border areas (*paccanta*). Only in Majjhimadesa do Omniscient Buddhas, Pacceka Buddhas, Chief Disciples, eighty Great Disciples, Universal Monarchs and powerful, wealthy Khattiya, Brāhmaṇa and Gahapati clans live and prosper.)

In the Middle Country was situated Kapilavatthu, the royal city of the kingdom of the Sakyas. Bodhisatta Deva Setaketu decided that he should be reborn in that royal city.

(4) Investigating the family in which the Bodhisatta in his last existence should be reborn, he clearly perceived: "The former Bodhisattas in their respective last existences belonged neither to the merchant class nor to the poor class. They were born only in a royal or a brahmin family, whichever is considered superior by the people of the period. At the time when people show the highest honour to the ruling families, the Bodhisatta is born in their class. At the time when people do so to the brahmins, he is born in one of their families. The present time witnesses the aristocrats being honoured by the people; I should be reborn in one of these families. Among them King Suddhodana of Kapilavatthu is a direct descendent of Mahāsammata, the first elected primeval king, through an uninterrupted Khattiya lineage of pure Sakya clan. This King Suddhodana of pure, noble birth shall be my father."

(5) Finally, he investigated as to who should be his mother in his last human existence. He clearly perceived: "The royal mother of a Buddha is a paragon of modesty and chastity; she never indulges in liquor or

intoxicants; she has accumulated merit and fulfilled perfections throughout one hundred thousand aeons to become the mother of a Buddha. From the moment she is born as the future mother of a Buddha, she continuously observes and upholds the five precepts without any breach. Sirī Mahāmāyā Devī, the Chief Consort of King Suddhodana, is fully endowed with all these qualities. Thus this Chief Queen Sirī Mahāmāyā Devī shall be my mother." Then investigating further the remaining life-span of Queen Sirī Mahāmāyā, he perceived clearly that she had only ten months and seven days more to live.

The consent given to the Devas and Brahmās

In this way, after making the five great investigations, the Bodhisatta Deva Setaketu resolved, "I will descend to the human abode and become a Buddha." Having so resolved, to the Devas and Brahmās from the ten thousand world-systems who had assembled to request him, the Bodhisatta gave his consent thus: "O Devas and Brahmās, now is the time for me to become a Buddha as requested by you. You may now take leave as you please; I will go down to the human abode to attain Buddhahood."

After delivering his pledge and bidding farewell to all Devas and Brahmās, Bodhisatta Deva Setaktu, entered Nandavana Celestial Garden accompanied by Tusita Devas.

(b) NANDAVANA GARDEN

An account of Nandavana Garden will be given here as described in Nandana Vagga, etc., of the *Sagāthā Vagga Saṃyutta Commentary*. Nandavana Garden is so named because it gives delight to all Devas who visit it.

Each of the six planes of the Deva world has its own Nandavana Garden. All these gardens give the same delight whether they belong to lower or upper celestial planes. Therefore only the Nandavana Garden of Tāvātimsa abode is described in detail in the Texts (as an example).

This Nandavana Garden is a pleasant, splendid place with all kinds of precious celestial trees, flowers, pavilions, vehicles and a variety of enjoyable things which are enchanting, marvellous, awe-inspiring to the worldling. It is a true garden resort where Devas can amuse themselves with singing, dancing and other entertainments presented by dancers and artistes of various ages, various beauties, various voices, various forms and various colours; each troupe of performers tries to rival and outplay another in providing freely all kinds of sensual pleasures to those who come from all the four quarters.

This Nandavana Garden, considered by Devas to be a great adornment of their abode with all its splendour and auspiciousness, stands as the most charming resort, and those entering it to seek the five pleasures of senses—enjoyable sights, enjoyable sounds, enjoyable scents, enjoyable tastes and enjoyable touch—are all delighted and satisfied.

This Nandavana Garden is also a place of solace to those Devas who are nearing the end of their life-span; the five portents of impending demise which warn them of the coming fate inevitably appear then. Many Devas break down, sobbing and grieving at their imminent predicament of losing the blissful life forever. But once they enter this enchanting garden they feel transformed back into persons of serenity, peace and happiness in an instant.

On whatever account they are afflicted with despair and lamentation, once Devas step inside Nandavana Garden they get absorbed in pleasures. As the morning dew and mist evaporate at the touch of the

rays of the rising sun, as the flame of the oil lamp flickers and dies out through a strong gust of wind, so the worries of the dying Devas are laid to rest. A saying has come into existence thus: "He, who has not been to Nandavana Garden where all the best sensual pleasures of the world converge, cannot understand the real worldly happiness." Such is the attraction of Nandavana Garden to all worldlings.

In the exposition of *Verañjakaṇḍa* in the *Vinaya Sārattha Dīpanī*, Volume One, is given the following description: "Nandavana Garden of Tāvātimsa Devas covers the area of sixty *yojanas* in extent. (According to some teachers, its extent is five hundred *yojanas*.) It is splendidly decorated by celestial trees of one thousand species."

The *Jinālaṅkāra Tīkā* in its comment on Tividha Buddha Khetta also says: "Nandavana Garden lies to the east of Sudassana City of Tāvātimsa and is surrounded by walls, fire screens and arched gateways made of jewels. The area measures one thousand *yojanas*. It is a recreational resort for all Devas. Two beautiful lakes, Mahānanda and Cūlananda, are located between Nandavana Garden and Sudassana City. The environment of the lakes is clean. The surface water of the lakes is dark blue green, matching the sky free of mist and clouds."

Time for the Bodhisatta Deva's demise

When Bodhisatta Deva Setaketu entered Nandavana Garden, the accompanying retinue of male and female deities addressed him:

"On your demise from this abode of Devas, may you proceed to a good abode, the destination of beings accomplished in meritorious deeds!"

The Devas accompanying Bodhisatta Setaketu also urged him to recollect again and again his acts of merit done in the past and moved about in Nandavana Garden, surrounding the Bodhisatta. While the Bodhisatta was roaming about in Nandavana Garden in the company of the Devas, who were urging him to reflect upon his previous meritorious life, the time of his demise arrived.

(c) THE CONCEPTION OF THE BODHISATTA

At the precise moment of Bodhisatta Deva Setaketu's demise, Sirī Mahāmāyā, the Chief Queen of King Suddhodana of the Kingdom of Kapilavatthu, was enjoying magnificent regal pleasures. She had now reached the third portion of the second stage of life¹ called *majjhima vāyā*. (The human life-span then was one hundred years. Thus the age of Sirī Mahāmāyā Devī was around fifty-five years and four months. This is elaborated in the *Samanta Cakkhu Dīpanī*.)

The festival of the constellation Uttarāṣāḍha

It was the ninth waxing day of Āṣāḍha (June-July) in the year 67, Mahā Era, when the Chief Queen Sirī Mahāmāyā was fifty-five years and four months old. The people of the kingdom were joyously celebrating the festival of the constellation Uttarāṣāḍha, a traditional annual event. One and all participated hilariously in the festivity, outdoing one another in merry-making.

Sirī Mahāmāyā Devī also took part in the festival that was celebrated from the ninth to the fourteenth waxing moon. The festival was distinguished by total abstinence from liquor and by beautification with flowers, perfumes and ornaments. On the full-moon day of the month, the Chief Queen woke up early, took a perfumed bath, made a most generous donation, giving away money and materials worth four

¹Third portion of the second stage of life: see *Anudīpanī* of this book.

hundred thousand. She then dressed up herself and had breakfast of choicest food, after which she took the eight precepts (from her teacher hermit Devila), and proceeded to the exquisitely decorated royal chamber, and spent the entire day on a couch of splendour, observing the eight precepts.

Mahāmāyā's dream

Observing the eight precepts and lying on the couch of splendour in the last watch of the full-moon night, Sirī Mahāmāyā Devī fell into a short slumber and had a dream, which foretold the conception of a Bodhisatta, as follows:

The four Catumahārājā Devas lifted and carried her together with the bed to Lake Anotatta in the Himalayas. Then she was placed on the flat surface of the orpiment slab measuring sixty *yojanas* under the shade of a *sāla* tree which was seven *yojanas* high.

Thereafter, consorts of the four Catumahārājā Devas came on the scene, took the queen to Lake Anotatta and bathed her and helped her get clean. Then they dressed her in celestial costumes and applied celestial cosmetics to her; they also adorned her with celestial flowers. Then she was put to sleep with her head towards the east in the inner chamber of a golden mansion inside a silver mountain not far away from the lake.

At that moment in her dream she saw a pure white elephant grazing around the golden mountain not far from the silver mountain where there was the golden mansion inside which she slept. Then the white elephant descended from the golden mountain, ascended the silver mountain and entered the golden mansion. The white elephant then walked around the Queen

clockwise, and effected entry into her womb from the right side by breaking it open.

The conception of the Bodhisatta

At the time when the queen was thus dreaming, Bodhisatta Deva Setaketu was going round Nandavana Garden in Tusita, enjoying delightful sights and sounds; while doing so he passed away from the abode of Devas with full comprehension and awareness. At that very instant the Bodhisatta was conceived in the lotus-like womb of his mother with the first great resultant consciousness (*mahāvipāka citta*), one of the 19 initial thought moments (*paṭisandhi citta*), a resultant of the first great wholesome consciousness (*mahākusala citta*) accompanied by joy (*somanassa sahagata*), combined with knowledge (*ñāṇa sampayutta*), unprompted (*asaṅkhārika*) and caused by preparatory development (*parikamma bhāvanā*) prior to the attainment of the Jhāna of Loving-kindness (*Mettā Jhāna*). The event took place on the morning of Thursday the full moon of Āsāḷha in the year 67, Mahā Era, founded by King Añjana, grandfather of the Bodhisatta. The precise moment of his conception was marked by the conjunction of the moon with the constellation Uttarāṣāḷha.

(The name of the year and the days of the Bodhisatta's conception and birth are mentioned here in accordance with the calculations given in secular works of astrology and chronicles of kings. The Pali Texts, Commentaries and Sub-commentaries are silent about them. The *Gotamapurāṇa* gives the 2570th year of the *kaliyuga* as the date of birth of Buddha Gotama.)

The violent earthquake

Simultaneous with the Bodhisatta's conception, there occurred a violent earthquake. The ten thousand world-systems trembled and

shook in the following six modes:

- (1) the earth surface rose up in the east and sank down in the west;
- (2) it rose up in the west and sank down in the east;
- (3) it rose up in the north and sank down in the south;
- (4) it rose up in the south and sank down in the north;
- (5) it rose up in the centre and sank down along the circumference;
- (6) it rose up along the circumference and sank down in the centre.

The thirty-two great prophetic phenomena

Moreover, there appeared the thirty-two great prophetic phenomena that usually accompany the conception of a Bodhisatta in his last existence. From these wonderful events the wise could learn: "The Bodhisatta has been conceived." The thirty-two prophetic phenomena as enumerated in the introduction to the *Jāṭaka Commentary* are given as follows:

- (1) a great light of unsurpassed brilliance spread throughout the entire ten thousand world-systems;
- (2) the blind gained eyesight at that moment as if they were desirous of seeing the glory of the Bodhisatta;
- (3) the deaf also gained hearing at that moment;
- (4) the dumb also gained the ability to speak at that moment;
- (5) the deformed also became normal at that moment;
- (6) the lame also gained the ability to walk at that moment;
- (7) the imprisoned and the fettered (with handcuffs, chains, etc., for confinement) become free of all bondage;
- (8) fires in every hell became extinguished;
- (9) those suffering in the woeful state of petas were relieved of thirst and hunger;
- (10) animals became free from danger;
- (11) all beings afflicted with diseases were cured;

- (12) all beings spoke endearingly to one another;
- (13) horses neighed gleefully in a sweet and pleasant manner;
- (14) elephants trumpeted in a sweet and pleasant manner;
- (15) all musical instruments such as cymbals, harps, trumpets, etc; produced their normal sounds without being played;
- (16) ornaments such as bracelets, anklets, etc., worn by human beings tinkled without striking one another;
- (17) open spaces and sceneries in all directions became distinct and clear;
- (18) soft breeze blew gently, bringing peace and comfort to all living beings;
- (19) unseasonal rain fell heavily, (although it was not the raining season, heavy rain fell roaringly);
- (20) subterranean waters oozed out of earth and flowed away in this and that directions;
- (21) no birds flew in the sky, (at that moment birds did not fly in the air at all);
- (22) river waters that normally flowed continuously ceased to flow "as a frightened servant stops moving at the shout of his master";
- (23) natural salty water in the ocean became sweet at that moment;
- (24) all directions were covered with five kinds of lotus in three colours, (all lakes and ponds had their water surface covered with five kinds of lotus);
- (25) all aquatic and terrestrial flowers blossomed simultaneously at that moment;
- (26) flowers on tree trunks (*khandha paduma*) bloomed exquisitely;
- (27) flowers on branches (*śakhā paduma*) bloomed exquisitely;
- (28) flowers on creepers (*latā paduma*) bloomed exquisitely;

- (29) inflorescent flowers (*daṇḍa paduma*) sprouting all over the land appeared in seven tiers after breaking through stone-slabs;
- (30) celestial lotus flowers dangled earthwards;
- (31) flowers rained down continuously in the environs;
- (32) celestial musical instruments made sound of music automatically.

These thirty-two great prophetic phenomena can also be called the thirty-two great wonders. The thirty-two wonders, that have been promised in the above Chapter on the Chronicle of the Twenty-Four Buddhas to be mentioned later in the "Chapter on the Chronicle of Buddha Gotama", were the same thirty-two great prophetic phenomena given here.

The entire ten thousand world-systems being adorned with such great prophetic phenomena appeared resplendent like a huge ball of flowers, or like a large bouquet massively made or a vast bed of flowers spread layer upon layer; the air around was laden with fragrance as though this were caused by the gentle movement of a yak-tail fly-flap.

(Note on the thirty-two wonders is mentioned in the Anudīpanī of this book.)

Sirī Mahāmāyā's dream read by learned Brahmins

When Queen Sirī Mahāmāyā woke up, she reported her dream to King Suddhodana.

On the following morning King Suddhodana summoned sixty-four leading Brahmin gurus and gave them prepared seats, that were fit for noble ones, on the ground besmeared evenly with fresh cow dung and strewn all over with rice flakes and the like as an act of honour. The

king also offered the Brahmins delicious milk-rice cooked with ghee, honey and molasses, filled to the brim of gold cups covered with gold and silver lids. And to make them pleased and satisfied the king presented them with starched clothes (brand new clothes), milch cows, and did other forms of honour.

After serving them with food etc., and honouring them thus to their pleasure and satisfaction, King Suddhodana had the queen's dream related to the Brahmins and asked them: "What does the dream mean, fortune or misfortune? Read it and give me your interpretations."

The Brahmins replied to the king, giving their interpretations: "Great King, lay all your anxieties to rest. The queen has now conceived. The baby in the womb is a boy, not a girl. A son will be born to you. If he chooses to lead a princely life he will surely become a Universal Monarch reigning over the four continents.' If he renounces the household life as a recluse, he will surely become an Omniscient Buddha who destroys and removes the 'roof' of defilements in the three worlds."

The protection given by Deva Kings

From the moment the Bodhisatta was conceived, the Catumahārājā Devas, namely, Vessavana and others living in this universe, entered the splendid chamber of Queen Sīrī Mahāmāyā and gave protection continuously day and night, each holding a sword to ward off ghosts and ogres, unsightly beasts and birds, that could be seen or heard by the Bodhisatta and his mother. In this way forty thousand Mahārājā Devas residing in the ten thousand world-systems (each system having four such deities) guarded the entire space from the doors of the queen's splendid chamber up to the edges of the world-system, driving away the ghosts, ogres, etc.

Such protection was afforded not because of the fear that someone would harm the lives of the Bodhisatta and his mother; verily, even if one hundred thousand crores of Māras were to bring one hundred thousand crores of gigantic Mount Merus to threaten the lives of the Bodhisatta in his last existence and his mother, all the Māras as well as the mountains would surely be destroyed; the Bodhisatta and his mother would remain unharmed.

Inspite of that, the protection had to be provided by the Mahārājā Devas, each holding a sword just to ward off evil sights and sounds which could possibly cause anxiety and fear to the Queen. Another reason might be that Deva Kings protected the Bodhisatta through sheer veneration and devotion inspired by the Bodhisatta's glorious power.

The question may arise then whether the Deva Kings who came and kept guard inside the royal chamber of the Bodhisatta's mother made themselves visible or not to her. The answer is: they did not make themselves visible when she was bathing, dressing, eating and cleaning her body. They made themselves apparent when she entered her chamber of splendour and lay down on her excellent couch.

The sight of Devas might tend to frighten ordinary people, but it did not scare the Chief Queen at all by virtue of the Bodhisatta's glory and of her own. Seeing them was just like seeing familiar female and male palace guards.

The Mother's steadfast observance of moral precepts

The mother of a Bodhisatta in his last existence is usually steadfast in observing moral precepts. Before the appearance of a Buddha, people usually took precepts from wandering ascetics by bowing and squatting

respectfully before them. Queen Sirī Mahāmāyā, prior to the conception of the Bodhisatta, also used to receive the precepts from Hermit Kāladevila. But when the Bodhisatta began to be conceived in her womb, it was no longer proper for her to sit at the feet of any other person. Only the precepts received from somebody as an equal (not as a surbordinate) were observed. From the time of her conception of the Bodhisatta, she kept the precepts by herself. It should be noted that the precepts were kept not at all by submitting herself as a disciple to Hermit Kāladevila.

The absence of sensuous desires

The mother of a Bodhisatta in his last existence, from the time of pregnancy, becomes totally free of all sensuous desire for any man, even for the father of the Bodhisatta. It is her nature to remain chaste and pure. On the contrary, it cannot be said the sensuous thoughts would not arise in worldlings at the sight of her person. Because, by virtue of her long fulfilment of Perfections and performance at acts of merit, the mother of a Bodhisatta in his last existence is endowed with splendour or superb beauty, and elegance which could not be faithfully represented in any painting or sculpture of her by the most accomplished master artists and sculptors.

On seeing such a mother of the Bodhisatta, if onlookers are not satisfied with the mere sight of her, and if they would attempt to approach her with passionate thoughts, their feet would become transfixed on the spot as if they were fettered with iron chains. Therefore, it should be well borne in mind that the mother of Bodhisatta in his last existence is a noble, unique woman inviolable by any man or Deva.

The mother's womb likened to a stūpa

The auspicious womb wherein a Bodhisatta is conceived is so sacred like a temple that no one else is worthy of occupying or making use of it. Besides, while the mother of a Bodhisatta is living no woman other than herself can be raised to the highest position as Chief Queen. Therefore, seven days after giving birth to the Bodhisatta, it is a natural phenomenon that she should pass away to Tusita abode of Devas. The lotus-like womb of Mahāmāyā Devī wherein the Bodhisatta remained was as if filled with brilliant diamonds.

The arrival of gifts

On hearing the good tidings that Mahāmāyā Devī, Chief Queen of King Suddhodana, ruler of the Kingdom of Kapilavatthu, had conceived a precious son of power and glory, kings from far and near sent most valuable gifts such as clothing, ornaments, musical instruments, etc. which might delight the Bodhisatta. The gifts that arrived in tribute from various quarters owing to the deeds of merit performed in previous existences by the Bodhisatta and his mother were so numerous as to defy any measure or count.

The mother seeing the child in her womb

Although Mahāmāyā Devī had conceived the Bodhisatta, she had no suffering at all such as swelling, pain, heaviness, etc. in the limbs unlike other pregnant women. Being thus free of these discomforts she easily passed through the first stage of her pregnancy. When she reached the advanced stage and the embryo took concrete shape with the development of the five main branches of the body, she often had a look at her child to find out whether the child was in a proper, comfortable position and, if not, to do the needful as in the way of all mothers. Whenever she took a look, she saw the Bodhisatta clearly like

iridescent silk thread passing through the pure, clean, beautiful *veluriya* gem of eight facets; or, she saw him seated cross-legged reposefully leaning on the backbone of the mother like a speaker of Dhamma seated on the Dhamma throne leaning on its back-support.

The visibility of the Bodhisatta

The reason why Mahāmāyā Devī was able to see from outside the son remaining in the lotus-like chamber of her womb: by virtue of the deeds of merit performed by her in her previous existences, her skin texture and colour became extraordinarily clean and smooth, free from all impurities. The skin around the stomach was also smooth, clean and translucent like a sheet of glass or that of a priceless ruby. Thus the embryo was plainly visible to the mother who could see the Bodhisatta with naked eyes through the skin of her stomach, like an object encased in a crystal clear glass box.

Note: Though Mahāmāyā Devī could clearly see the son inside her womb, the latter from inside her womb could not see her because his eye consciousness (*cakkhuvinnāṇa*) had not yet developed whilst in the mother's womb.

(d) THE BIRTH OF THE BODHISATTA

Women other than the mother of a Bodhisatta in his last existence are apt to give birth either after or before the ten-month period of pregnancy. They know no definite time when their baby would be delivered. Their childbirth takes place unexpectedly while they are in one of the four postures. Some deliver their babies while lying, others while sitting, still others while standing or walking.

As for the mother of a Bodhisatta in the last of his existences, it is quite to the contrary. Her pregnancy lasts precisely ten full months or

295 days from the date of conception. Furthermore, a Bodhisatta is born only while the mother is assuming the standing posture. When he is born thus he is immaculately clean, without even a speck of impurity, like a ruby placed on a freshly woven cloth of Kāsi origin.

An ordinary man has to go through a very miserable ordeal at the time of his birth. When the first spasms of the mother signalling the impending delivery begin, they set in motion a sequence of events, turning the baby into a head-down position; he has also to force his way out through the tight grip of the hard muscles in the region of the birth-canal, suffering excruciating pains in the process—the process which could be compared to a man falling into a fathomless pit, or to an elephant being pulled through a narrow keyhole.

But unlike such childbirth, the Bodhisatta always comes out at birth as easily as water filtered through a water strainer. Like a preacher of Dhamma slowly and calmly descending from the Dhamma throne after having delivered a sermon; or like a man slowly coming down to the covered stairways of a pagoda; or like the sun with its one thousand brilliant shafts of light breaking through the golden mountain and peering out, the Bodhisatta emerges in ease and comfort with stretched legs, open hands, wide-opened eyes, with mindfulness and comprehension, totally without fear.

Mahāmāyā Devī's journey to Devadaha City

When Queen Mahāmāyā reached the final stage of her pregnancy, carrying the Bodhisatta for ten full months in the lotus-like chamber of her womb as though she were carrying oil in a bowl, she felt the urge to visit Devadaha City of her royal relatives. She requested permission from King Suddhodana, saying: "O Great King, I would like to pay a visit to my relatives in Devadaha."

King Suddhodana gave his assent and had adequate preparations made for the queen's journey. The entire stretch of road from Kapilavatthu to Devadaha was repaired and smoothed out evenly, banana plants, betel palms, and water pots filled to the brim were placed (on stand) lining both sides of the roadway; flags and banners were also hoisted on poles along the road. Having prepared and decorated the highway comparable to a divine one, the king had Mahāmāyā Devī seated in state on a newly made golden palanquin which was carried by one thousand royal servants, accompanied by guards and attendants to perform sundry duties on the way. With such pomp and grandeur, the queen was sent off to Devadaha City.

(Different versions regarding the journey of Mahāmāyā Devī from Kapilavatthu to Devadaha are given in the Anudīpanī of this volume.)

Lumbinī Garden of *sāla* trees

Between Kapilavatthu and Devadaha cities, there was a grove of *sāla* trees by the name of Lumbinī Garden frequented by people from both kingdoms for recreation. When Mahāmāyā Devī reached it, every *sāla* tree in the grove was in full bloom from the bottom of the tree to the topmost branches.

Amidst flowers and twigs of *sāla* trees swarms of bumblebees in five colours hummed, and flocks of birds of many species chirped, producing sweet melodious sounds. The whole *sāla* grove was so delightful and enjoyable with special features that it might be likened to Cittalatā Garden of Sakka, the Deva King. It was also like a place constantly filled with the sounds of mirth and merriment at a feast well organized by a powerful king. (This is the description of Garden given in the *Jāṭaka Commentary*.)

On account of the melodious sounds emanating from the female bees

which were buzzing delightfully among the buds and flowers, the twigs and branches; which were excited with the intoxicating nector produced by fragrant *sāla* flowers (and which were hovering around and enjoying the nector themselves and carrying it for others as well); Lumbinī was very much like Nandavana Garden, the delight of Devas.

(For the note on the words within the brackets, see the Anudīpanī.)

Vibhūsitā bālajanāticālīnī
Vibhūsitāṅgī vaniteva mālinī
Sadā janānaṃ nayanālimālinī
Vilumpinīvātiviroci lumbinī.

Just as a youthful maiden who can infatuate all men, who is possessed of limbs adorned with strings of beads and ear-ornaments, who is wearing flowers, is exceedingly fair, even so Lumbinī Garden with all its ornamental features, the ever delightful resort which human beings feast their bee-like eyes on, was exceedingly beautiful as though it could even vie in splendour with that fair damsel. (These are the words in praise of Lumbinī Garden by the Venerable Buddhadatta, the author of the *Buddhavaṇṣa Commentary*)

On seeing Lumbinī Garden of such immense splendour Mahāmāyā Devī felt a desire to amuse herself in it.

The ministers sought permission from King Suddhodana and with the royal consent they entered the garden carrying the Chief Queen on the golden palanquin.

The congregation of Devas and Brahmās

The moment Mahāmāyā Devī entered Lumbinī Garden, all Devas proclaimed with an uproar which reverberated throughout the ten

thousand world-systems, "Today the Bodhisatta will be born from the lotus-like chamber of the mother's womb." The Devas and Brahmās from the ten thousand world-systems congregated, crowding the whole of this universe, bringing with them a large variety of auspicious treasures as gifts to pay homage with in celebration of the birth of the Bodhisatta. The vault of heaven was covered all over with their celestial white umbrellas and the entire universe resounded with their auspicious songs, celestial music and the sounds of conch shells blown by them.

As soon as Mahāmāyā Devī got into Lumbinī Garden, she felt a sudden urge to grasp with her hand a branch of the fully blooming *sāla* tree, the trunk of which was straight and round. As if it were animate, the branch bent down itself like a cane stalk, made pliant by boiling, until it reached the palm of the queen, a marvellous event that stirred up the minds of many.

Queen Mahāmāyā stood holding the *sāla* branch that came down into the palm of her outstretched lovely right hand which was adorned with brand-new gold bracelets with her fingers shapely like a lotus stem, her finger-nails bright red like the colour of a parrot's beak. The great beauty of Queen Mahāmāyā at that instant resembled the moon that newly emerges from the dark, sombre clouds showing signs of impending rain or the lightning that dazzles in a momentary flash, or a celestial nymph who makes her appearance in Nandavana Garden.

The Birth of the Bodhisatta

Holding the *sāla* branch, Queen Mahāmāyā stood majestically in a dress of gold-threaded brocade and draped down to the tip of her feet in a full-length white embroidered shawl with exquisite patterns resembling the eyes of a carp. At that very moment she felt the unmistakable signs of the impending birth. Her retinue hastily cordoned

off the area with curtains and withdrew.

Instantaneously, the ten thousand world-systems together with the great ocean roared, quaked, and trembled like the potter's wheel. Devas and Brahmās acclaimed in joy and showered flowers from the sky; all musical instruments produced mellifluous melodies automatically. The entire universe became unveiled with unobstructed visibility in all directions. These and other strange, marvellous phenomena, thirty-two in all, occurred simultaneously to herald the birth of the Bodhisatta. As the flying precious jewel emerging from the top of Mount Vepulla hovers and then descends slowly on a readily placed receptacle, so the Bodhisatta magnificently adorned with major and minor physical marks, was delivered clean and pure from the stupa-like lotus-womb of Mahāmāyā Devī on Friday the full moon of Vesākha, a summer month in the year 68, Mahā Era, when the moon was in conjunction with the constellation Viśakha.

The moment the Bodhisatta was born, two fountains of pure spring water, warm and cold, flowed down from the sky and fell on the already pure and clean bodies of the Bodhisatta and the mother as a token of homage, thereby enabling them to adjust the heat and cold in their bodies.

(Note on this is given in the Anudīpanī.)

Receiving the Bodhisatta successively by Brahmās, Devas and humans

The four great Brahmās who were free from all sensual defilements first received the Bodhisatta on a golden net the moment he was born. Then they placed him before the mother and said:

"Great Queen, rejoice yourself; a son of great power has been born to you!"

Next, the four Great Devas received the Bodhisatta from the hands of the four Brahmās on a black antelope skin regarded as an auspicious object. Again, from the hands of the four Great Devas, the human beings received the Bodhisatta on a piece of white cloth.

Then, after leaving the hands of the people, the Bodhisatta stood firmly on his feet with the soles like those of a golden footwear, and touching the ground fully and squarely, he looked towards the eastern direction. As he did so, thousands of world-systems in the east became one continuous stretch of open space without any barrier or boundary between one another. The Devas and human beings in the eastern quarter most respectfully paid homage to the Bodhisatta with perfumes, flowers, etc. and said:

"O Noble Man, there is no one in this eastern direction who is your equal. How can there be anyone who is superior to you?"

Similarly, the Bodhisatta looked out in the rest of the ten directions—the four cardinal, the four intermediate, the downward and the upward directions—one after another. He saw no one equal to him in all these quarters. Thereupon, he faced northward from where he stood and took seven steps forward.

The Bodhisatta was followed by Mahā Brahmā, King of Brahmās, giving cover to him with the white umbrella and by Deva Suyāma holding a fly-flap made of a yak tail. Other Devas with the remaining emblems of royalty such as the footwear, the sword and the crown also followed him from behind. The celestial beings in this procession were not visible to the people who could see only the regalia.

Special points for note:

When the Bodhisatta walked he did so on the natural ground, but to the human beings he appeared to be walking through the air. The Bodhisatta walked 'au natural' without any clothes on, but to the human beings he appeared to be walking fully clad. Only as a new born child the Bodhisatta walked, but to the human beings he appeared to be sixteen years old.

(What has been heretofore narrated in connection with the Bodhisatta's taking the seven steps in the northern direction is in accordance with the *Commentaries* on the *Buddhavamsa*, the *Sutta Mahāvagga* and the *Jātaka*. In the Chapter on Vijāta Maṅgala of the *Jinālaṅkāra*, however, the birth of the Bodhisatta is somewhat more elaborately related as follows:)

While the Bodhisatta took his steps the great Brahmas followed and shaded him with the royal white umbrella measuring three *yojanas*. So did the great Brahmās from the remaining worlds with their white umbrellas of the same size. Thus the whole universe was fully covered by white umbrellas resembling the garlands of white blooms.

The ten thousand Suyāma Devas living in the ten thousand world-systems stood holding individually their yak-tail fly-flaps; the ten thousand Santusita Devas of the same world-systems stood, holding their ruby-studded round fans, all swinging their fly-flaps and round fans right up to the mountain sides on the edge of the universe.

In the same way, the ten thousand Sakkas residing in the ten thousand world-systems stood blowing ten thousand conches.

All other Devas stood in like manner, some carrying flowers of gold while others carrying natural flowers or scintillating glass flowers

(flowers glittering like glass); some carrying flaps and banners, while others carrying gem-studded objects of offering. Female deities with various gifts in their hands also stood crowding the entire universe.

While the phenomenal display of homage which was like the *rasāyana*, gratifying sight for the eye was in progress, while thousands of conches were being blown melodiously by human and devas, while celestial and terrestrial musical instruments were being played and female deities were joyfully dancing, the Bodhisatta halted after taking seven steps in the northward direction.

At that moment all the Brahmās, Devas and humans maintained complete silence, waiting expectantly with the thought "What is the Bodhisatta going to say?"

The fearless roar

When he halted after taking the seven steps in the direction of north the Bodhisatta made a fearless roar to be heard simultaneously by all throughout the entire ten thousand world-systems as follows:

- (a) "*Aggo' ham asmi lokassa!*",
"I am the most superior among the living beings of the three worlds!";
- (b) "*Jeṭṭho' ham asmi lokassa!*",
"I am the greatest among the living beings of the three worlds!";
- (c) "*Seṭṭho' ham asmi lokassa!*",
"I am the most exalted among the living beings of the three worlds!";
- (d) "*Ayaṃ antimā jāti!*",
"This is my last birth!";

- (e) "*Natthi dāni punabbhavo!*",
 "There is no more rebirth for me!"

When the Bodhisatta made this bold speech, there was no one capable of challenging or rebutting him; the whole multitude of Brahmās, Devas and humans had to tender their felicitations.

The extraordinary acts of the Bodhisatta and their significance

Out of the extraordinary acts at the time of the Bodhisatta's birth, the following were omens, each with its significance.

- (1) The Bodhisatta's firm standing with both feet evenly on the earth's surface was the omen signifying his future attainment of the four bases of Psychic Power (*Iddhipāda*);
- (2) The Bodhisatta's facing northwards was the omen signifying his future supremacy over all living beings;
- (3) The Bodhisatta's taking seven steps was the omen signifying his future attainment of the seven Constituents of Enlightenment, the Jewel of the Dhamma;
- (4) The Bodhisatta's having the cool shade of the celestial white umbrella was the omen signifying his future attainment of the fruition of Arahatsip;
- (5) The Bodhisatta's acquisition of the five emblems of royalty was the omen signifying his future attainment of five kinds of Emancipation (*Vimutti*), namely, Emancipation through performance of meritorious deeds of sensuous sphere (*Tadanga*

Vimutti); Emancipation through attainment of Jhānas (*Vikkhambhana Vimutti*); Emancipation through attainment of the Paths (*Samuccheda Vimutti*); Emancipation through attainment of Fruitions (*Paṭippassaddhi Vimutti*); Emancipation through attainment of Nibbāna (*Nissaraṇa Vimutti*).

- (6) The Bodhisatta's seeing in the ten directions without any obstruction was the omen signifying his future attainment of Unobstructed Knowledge (*Anāvaraṇa Ñāṇa*).
- (7) The Bodhisatta's fearless roar, "I am the most superior, the greatest and the most exalted!", was the omen signifying his future turning of the Wheel of the Dhamma (*Dhamma Cakka*) which no Brahmās, Devas or human beings are capable of halting or retarding its process;
- (8) The Bodhisatta's fearless roar, "This is my last birth!; There is no more rebirth for me!," was the omen signifying his future attainment of Nibbāna with no remaining physical and mental aggregates (*amipādisesa*).

The three existences in which the Bodhisatta spoke at birth

The Bodhisatta spoke immediately after his birth, not only in this last existence as Prince Siddhattha, but also when he was born to become Mahosadha the Wise, and when he was born to become King Vessantara. Hence there were three existences in which he spoke at birth.

Brief explanation: (1) In his existence as Mahosadha the Wise, the Bodhisatta came out of the mother's womb, holding a piece of sandalwood which had been placed in his hand by Sakka, King of Devas. The mother on seeing the object in the hand of her newly born

baby asked, "My dear son, what have you brought in your hand?" " O mother, it is medicine," answered the Bodhisatta.

He was thus initially named Osadha Kumāra meaning "Medicine Boy." The medicine was carefully stored in a jar. All patients who came with all kinds of ailment, such as blindness, deafness, etc , were cured with that medicine, beginning with the Bodhisatta's wealthy father Sirivaddhana, who was cured of his headache. Thus because of the great efficacy of his medicine, the youthful Bodhisatta later came to be popularly known as Mahosadha, the young possessor of the most efficacious medicine.

(2) In the existence of the Bodhisatta as King Vessantara also, the moment he was born he extended his right hand with open palm and said, "O mother, what do you have in your golden palace that I can give in charity." The mother answered, "My dear son, you are born to wealth in this golden palace." Then the mother took the child's open hand, placed it on her palm and put a bag of one thousand silver pieces. Thus the Bodhisatta also spoke at birth in the existence of King Vessantara.

(3) As has been narrated above, in his last existence as Prince Siddhattha, the Bodhisatta made the fearless roar the moment he was born.

These are the three existences in which the Bodhisatta spoke immediately after the mother had given birth to him.

The phenomenal events at the Bodhisatta's birth and what they presaged

Also at the moment of the birth of the Bodhisatta certain events manifested clearly. These events and what they presaged will be

explained below in accordance with the *Mahāpadāna Sutta* and *Buddhavamsa Commentaries*.

(1) At the time of the birth of the Bodhisatta the ten thousand world-systems quaked.

This was the omen presaging his attainment of Omniscience.

(2) Devas and Brahmās living in the ten thousand world-systems congregated in this universe.

This was the omen presaging the assembly of Devas and Brahmās for listening to the Discourse of the Wheel of Dhamma when delivered.

(3) The Brahmās and Devas were the first to receive the Bodhisatta at the time of his birth.

This was the omen presaging his attainment of the four *Rūpāvacara Jhānas*.

(4) The human beings received the new born Bodhisatta after the Brahmās and Devas.

This was the omen presaging his attainment of the four *Arūpāvacara Jhāna*.

(5) The stringed instruments such as harps made sound of music without being played.

This was the omen presaging his attainment of the nine *Anupubba Vihāra Samāpatti* consisting of the four *Rūpāvacara-Samāpatti*, the four *Arūpāvacara-Samāpatti* and the *Nirodha-Samāpatti*.

(6) Leather instruments such as big and small drums made sound of music without being played.

This was the omen presaging his beating of the most sacred drum of Dhamma to be heard by humans and Devas alike.

(7) Prisons and fetters keeping men in bondage broke up into pieces.

This was the omen presaging his complete elimination of the conceited notion of 'I'.

(8) All kinds of diseases afflicting the sick disappeared like the dirt on copper when washed away by acid.

This was the omen presaging the attainment by human beings of the four Noble Truths, eradication of all suffering of *samsāra*.

(9) The blind since birth could see all forms and colours as do normal people.

This was the omen presaging the acquisition by human beings of the Divine Eye (*Dibbacakkhu*.)

(10) The deaf since birth could hear all sounds as do normal people.

This was the omen presaging the acquisition by human beings of the Divine Ear (*Dibbasota*).

(11) The cripple gained healthy legs and could walk about.

This was the omen presaging the acquisition of the four Bases of Psychic Power (*Iddhipādas*).

(12) The dumb since birth gained mindfulness and could speak

This was the omen presaging the acquisition of the four Methods of Steadfast Mindfulness (*Satipaṭṭhāna*).

(13) Ships on perilous voyages abroad reached their respective havens.

This was the omen presaging the acquisition of the fourfold Analytical Knowledge (*Paṭisambhidā Nāṇa*).

(14) All kinds of precious gems, both celestial and terrestrial, glittered most brilliantly.

This was the omen presaging the acquisition of the light of Dhamma; it was the omen presaging the brilliant glory of the Buddha who disseminated the light of Dhamma to those who were bent on receiving it.

(15) Loving-kindness pervaded among all beings who were at enmity with one another.

This was the omen presaging the attainment of four Sublime States (*Brahmavihāra*).

(16) The hell-fires were extinguished.

This was the omen presaging the cessation of eleven kinds of fires such as greed, anger, etc.

(17) There appeared light in the Lokantarika hells which normally are in total darkness.

This was the omen presaging the ability to dispel the darkness of ignorance and to shed the light of Wisdom.

(18) The river water which had been perennially flowing ceased to flow.

This was the omen presaging the acquisition of Fourfold Confidence (*Catuvesāraṇṇa Nāṇa*).

(19) All the waters in the great ocean turned sweet in taste.

This was the omen presaging the acquisition of unique sweet taste of peace resulting from the cessation of defilements.

(20) Instead of stormy winds light winds blew cool and pleasant

This was the omen presaging the disappearance of the sixty-two kinds of wrong beliefs.

(21) All kinds of birds in the sky or on top of trees or mountains alighted to the ground.

This was the omen presaging the life-long taking of refuge (in the Triple Gem) by human beings after listening to the teaching of the Buddha.

(22) The moon shone forth far brighter than ever before.

This was the omen presaging the delighted mood of human beings.

(23) The sun being of moderate heat and clear radiance brought clement weather.

This was the omen presaging the physical and mental happiness of human beings.

(24) The Devas standing at the doorways of their mansions slapped their arms with the other hands, whistled and flung their clothes in merriment.

This was the omen presaging his attainment of Omniscient Buddhahood and making solemn utterance of joy.

(25) Torrential rain fell all over the four continents.

This was the omen presaging the heavy Dhamma rain of Deathlessness which fell with the great force of wisdom.

(26) All human beings felt no hunger.

This was the omen presaging their attainment of the Deathless Dhamma of *kāyagatāsati* which is mindfulness related to the body, or freedom from hunger for defilements after enjoying the Deathless food of *kāyagatāsati*.

(27) All human beings felt no thirst.

This was the omen presaging their attainment of the bliss of the Fruition of Arahatsip.

(28) Closed doors burst open by themselves.

This was the omen presaging the opening up of the gates of Nibbāna which is the eightfold Noble Path.

(29) Flower trees and fruit trees bore flowers and fruits respectively.

This was the omen presaging the people's bearing the flowers of Emancipation (*Vimutti*) and the fruits of the four Noble Ones (*Ariyaphala*.)

(30) All the ten thousand world-systems were covered with the one and only flower-banner. The ten thousand world-systems were covered with the banner of victory.

This was the omen presaging the overspreading by the flower-banner, i.e., the Noble Path.

Moreover, the showering of exquisite flowers and exceedingly fragrant flowers, the brightness of stars and constellations even in sunlight the appearance of springs of pure clean water, the coming out of burrowing animals from their places, the absence of greed, hate and bewilderment, the absence of clouds of dust from the ground, the absence of obnoxious smells, the pervasion of celestial perfumes, the clear visibility of Rūpa Brahmās to human beings, the absence of birth and death of human beings and other phenomena occurred distinctly. The occurrence of these phenomena constituted omens presaging the Buddha's attainment of attributes other than those mentioned above.

The seven connatals of the Bodhisatta

At that precise moment of the birth of the Bodhisatta, the following seven were born simultaneously:

- (1) Princess Yasodharā, also named Baddakaccānā, mother of Prince Rāhula;
- (2) Prince Ānandā;
- (3) Minister¹ Channa;
- (4) Minister Kāludāyī;
- (5) Royal stallion Kaṇḍaka²;
- (6) Mahā Bodhi or *Assattha* Bodhi Tree; and
- (7) Four jars of gold.

Since they were born or coming into being at the same time as the Bodhisatta, they were known as the seven connatals of the Bodhisatta. Of these seven:

- (1) Princess Yasodharā Bhaddakaccānā was born of Suppabuddha, King of Devadaha City, and Queen Amittā;
- (2) Prince Ānandā was the son of the Sakyan Amittodana, younger brother of King Suddhodana;

¹ Minister: Minister is the translation of the Myanmar word အမတ် which in turn is the author's rendering of the Pali *amacca*. Among the meaning of *amacca* given in the *Tipiṭaka Pali-Myanmar Dictionary* are minister, chief minister, king's advisor; friend, companion. In using the designation 'Minister' for Channa, the author obviously means one of these person of intimate relationship apart from the official rank as in 'Minister Kāludāyī'. Malalasekera describes Channa, only as Charioteer.

²The name of the Bodhisatta's steed is spelt in various ways: Kantaka, Kaṇḍaka and Kanthaka. Here in this chapter the author's choice is Kantaka but later on he changes it to Kaṇḍaka. Since the second word usually overrules the first, we write Kaṇḍaka even here and stick to it throughout for the sake of consistency.

- (3) the Mahā Bodhi Tree grew at the centre of the site of victory where the Buddha attained Enlightenment in Uruvelā forest of the Middle Country;
- (4) The four large jars of gold appeared within the precincts of the palace of Kapilavatthu City. Of these four:
 - (a) one was named Sankha, the diameter of its brim being one *gāvuta*;
 - (b) another was named Ela, the diameter of its brim being two *gāvutas*;
 - (c) the third was named Uppala, the diameter of its brim being three *gāvutas*;
 - (d) the last one named Puṇḍarīka, the diameter of its brim being four *gāvutas*, equivalent to one *yojana*.

When some gold was taken out of these four jars, they became replenished; there was no trace of any loss. (The account of these four jars of gold is given in the exposition of the Caṅkī Sutta of the *Majjhimaṇṇāsa Commentary*, and also in the exposition of the Sonadaṇḍa Sutta of the *Dīgha Nikāya Sīlakkhandhavagga Commentary*.)

The order of the name of the seven birth-mates of the Bodhisatta given above is that contained in the *Commentaries* on the *Jātaka* and the *Buddhavaṇṇisa* and also in the exposition of the Mahāpadāna Sutta of the *Dīgha Nikāya Mahāvagga Commentary*

In the exposition of the story of Kāludāyī in the *Aṅguttara Commentary* and also in the exposition of the story of Rāhula in the *Vinaya Sārattha Dīpanī Tīkā*, Ānanda's name has been left out from the list. It includes: (1) Bodhi Tree, (2) Yasodharā, (3) The four jars of gold, (4) Royal elephant named *Ārohaniya*, (5) Kaṇḍaka the steed, (6) Minister Channa, (7) Minister Kāludāyī, in that order.

It should be noted that the order of the items is given according to their respective reciters (*bhāṇakas*).

The return of Mahāmāyā Devī to Kapilavatthu

The citizens from the two cities of Kapilavatthu and Devadaha conveyed Queen Mahāmāyā and her noble Bodhisatta son back to the city of Kapilavatthu.

The story of Kālādevila the Hermit

The very day the Bodhisatta and his mother were thus brought back to the city of Kapilavatthu, Tāvatiṃsa Devas headed by Sakka rejoiced on learning that "a noble son has been born to King Suddhodana in Kapilavatthu City" and that "the noble son will definitely become an Enlightened One on the sacred grounds of the Assattha Bodhi Tree," and they threw up their garments in the air, clapped their arms with the other hands, etc. and indulged themselves in merry-making.

At that time Kālādevila the Hermit who had gained the Five Higher Knowledges and Eight Attainments and who was in the habit of frequenting the palace of King Suddhodana took his meal there as usual and went up to Tāvatiṃsa to spend the daytime in that celestial abode. He sat down on the throne of gems in the bejewelled mansion, enjoying the bliss of *Jhāna*. When he emerged from his *jhāna*, standing at the mansion's gate and looking here and there, he saw joyous Sakka and other Devas tossing up their headgears and costumes and extolling the virtues of the Bodhisatta on the celestial main road of sixty-*yojana* length. The Hermit then asked: "O Devas, what makes you so happy and so playful? Tell me the reason."

Thereupon the Devas answered: "Venerable Hermit, a noble son has been born to King Suddhodana today. That noble son, sitting cross-legged under the Assattha Bodhi Tree at the most sacred spot, the centre of the universe, will attain Omniscient Self-Enlightenment. He will then deliver the sermon—the Wheel of Dhamma. We will thus get the golden opportunity of seeing the boundless glory of a Buddha and of listening to his supreme Dhamma-sermon. That is why we are indulging ourselves in merry-making."

On hearing the Devas's reply, Kālādevila the Hermit speedily descended from Tāvātimsa and took his seat prepared in the palace of King Suddhodana. After exchanging words of greeting with the king, Kālādevila said, "O King, I have heard that a noble son has been born to you. I would like to see him." Then the king had his fully dressed son brought to him, and he carried the son straight to the Hermit to make him pay homage to the royal teacher. When he was thus carried, the two feet of the Bodhisatta flew aloft and rested on the Hermit's matted hair just as a streak of lightning flashed on the top of dark blue clouds.

Special note: There is verily no one deserving of the homage by a Bodhisatta who is in his last existence. Should anybody, not knowing about this, places the Bodhisatta's head at the feet of the Hermit, the Hermit's head would be split into seven pieces.

Kālādevila the Hermit, realizing this astonishing and extraordinary glory and power of the Bodhisatta, decided: "I should not destroy myself." Then rising from his seat he paid obeisance to the Bodhisatta with his hands clasped. Witnessing the marvellous scene, King Suddhodana also bowed down before his own son.

Kāladevila's act of laughing and weeping

Kāladevila, having acquired the Five Higher Knowledges and the Eight Attainments, could recall events of the past forty *kappas* and also foresee those of the future forty *kappas*. Thus he was capable of recollecting and discerning the events of eighty *kappas* in all.

(A detailed account of Kāladevila is given in the Anudīpanī of this volume.)

Having inspected the major and minor characteristics on the Bodhisatta Prince, Kāladevila pondered whether the Prince would become a Buddha or not and came to know through his foreseeing wisdom that the Prince certainly would. With the knowledge that "Here is a superb man," the Hermit laughed in great delight.

Again, the Hermit pondered whether he would or would not see the young Prince attain Buddhahood; he realized through his foreseeing wisdom that before the young Prince's attainment of Buddhahood he would pass away and be reborn in an Arūpa abode of Brahmās where nobody would be capable of hearing the Deathless Dhamma even if hundreds and thousands of Buddhas were to come and teach it. "I will not get an opportunity of seeing and paying obeisance to this man of marvel who is endowed with unique merits of the Perfections. This will be a great loss for me." So saying and being filled with immense grief, Kāladevila wept bitterly.

(An Arūpa abode of Brahmās means a plane of existence which is totally devoid of material phenomena, there being only mental consciousness (*citta*) and its concomitants (*cetasika*). In such an abode are reborn *tīhetuka puthujjanas*, worldlings with three roots (roots of non-greed, non-hate and non-delusion) and such Noble Ones as Sotāpannas ('Stream-winners'), Sakadāgā-

mīs ('Once-returners') and *Anāgāmīs* ('Non-returners') who have attained the *Arūpa Jhāna*. The *Sotāpannas*, *Sakadāgāmīs* and *Anāgāmīs* who have reached that *Arūpa Brahmās'* abode will no longer return to the lower planes of existence. As they are experienced in practising meditation up to the stage of the Path and Fruition while in the sensuous wholesome abodes (*kāma sugati*) and in the material (*Rūpa*) abodes, they are able to pursue the same *Vipassanā* (Insight) meditation that they had practised previously; they attain higher stages up to the Path and Fruition and Nibbāna in the same abodes of *Arūpa*, thereby terminating all suffering in *saṃsāra* even though they do not hear the Dhamma from anyone. Worldlings of the three roots (who have won the *Arūpa Jhāna* in the human world) such as Hermits *Kāladevila*, *Ālāra* and *Udaka* were reborn in an *Arūpa* abode upon their death; as this abode by nature is devoid of any kind of matter, those who are reborn there have absolutely no eyes (*cakkhupasāda*) for seeing the Buddha and no ears (*sotapasāda*) for hearing his Dhamma; thus they can neither behold a Buddha nor listen to his sermon even if one comes and delivers it. On their part, Buddhas do not pay a visit and give a sermon in an *Arūpa* abode. And if worldlings have no chance to hear the Dhamma from others (*parato ghosa*), they will never attain the Path and Fruition.

(*Kāladevila* and *Udaka* who reached *Nevasaññā-nāsaññāyatana* *Arūpa* abode as worldlings would remain in *saṃsāra* for eighty-four thousand *kappas*. *Ālāra* who reached the *Arūpa* abode of *Ākiñcaññāyatana* would remain in *saṃsāra* for sixty-thousand *mahākappas*. Therefore even if a Buddha were to appear in the human world in the present *kappa*, they have no chance to realize Liberation.

(In this connection, it may be questioned as to whether

Kāḷadevila could not have been reborn in a Rūpa abode provided he directed his mind towards that existence. Since the Hermit had fully attained the eight mundane Jhānas, his rebirth could have taken place in any of the ten Rūpa Brahmā worlds up to the topmost Vehapphala if he were so inclined. This is the answer.

(If there was such an opportunity, it may be asked: "Why had the Hermit no inclination to be reborn in one of the ten Rūpa abodes of his choice?" The reply should be that he had no such inclination because he was not skilful enough to do so. (What it essentially means is this: a winner of the eight mundane attainments is likely to be reborn in one of the Rūpa or Arūpa abodes that attracts him. Devila could have been in a Rūpa abode only if he desired to be there. If he were there he would have been in a position to pay homage as a Rūpa Brahmā to the Buddhā. But his failure to be there was due to his lack of proper skill in directing his mind towards that particular abode which is lower than Arūpa.

(There still arises another argument: "Devila who had kept away grief (*domanassa*) through his attainment of Jhānas should not have succumbed to that displeasurable feeling and shed tears." He did so because his was merely keeping grief away. To make it a little more explicit: only those mental defilements that have been completely eliminated by means of the Path cannot reappear in one's mental continuum. But those defilements just kept away from oneself through sheer mundane Jhāna attainments are apt to reappear when confronted with something strong enough to draw them (back to oneself). Devila had not eliminated such defilements; he had only kept them away from himself by means of Jhāna attainments. Hence his weeping.

(Still another question may be asked as to how it was possible for Devila to be reborn in an Arūpa abode since he slipped from the Jhānas through grief when he wept. The answer should be that he could be so reborn because the same Jhānas were regained by him effortlessly. To make it still more explicit: the defilements that have been just removed from worldlings of mundane Jhāna attainments come back because of a powerful factor and thereby making them slip from their Jhānas, but if the defilements do not reach the extreme the worldlings can readily regain their Jhānas as soon as the force of the emotion subsides; and it cannot be easily known by others that "These are the ones who have fallen off their attainments."

(In brief, like Devila and others, those who have gained the eight mundane Jhānas can be reborn in one of the ten Rūpa Brahmā abodes, which are lower, or in one of the four Arūpa Brahmā abodes, which are higher, if they have prepared their minds to do so. If they have not, they will be reborn only in the abode that is determined by the highest of their mundane Jhānas since that particular Jhāna alone can effect such a result. The knowledge that one can reach any abode that one sets the mind on is acquired only through a Buddha's teaching within his dispensation. Outside the dispensation, however, there can be no such penetration. Devila was not a disciple of a Buddha; thus he did not belong to a Buddha's dispensation. Therefore he was ignorant of the means to train his mind. If he had known, he would have done so to be reborn in one of the ten Rūpa Brahmā worlds, of which Vehapphala is the highest. If he had done at all, he could have been reborn there and might get the opportunity of seeing the Buddha. But now his ignorance had led to the failure of doing what would be proper for him. He would therefore be reborn in Nevasaññā-nāsaññāyatana which is

the topmost Arūpa abode, and reflecting on his forthcoming rebirth, he became so distressed that he could not help weeping; when he thus wept, he lost his Jhānas. But, since he had committed no serious evil deeds whatever, he regained the eight mundane attainments by resuming the preliminary exercises of a *kaṣiṇa* meditation effortlessly as soon as the tempo of his grievous defilements ceased with nobody knowing his slip from the Jhānas. Therefore it should be understood that Devila the Hermit was reborn in the Arūpa Brahmā abode of Nevasaññā-nāsaññāyatana on his death through Nevasaññā-nāsaññāyatana Jhāna which is the highest of the eight mundane attainments.)

The enquiry made by people

When the courtiers saw the Hermit now laughing and now weeping, it occurred to them thus: "Our Venerable Hermit laughed first, and later he wept which is strange indeed." So they enquired: "Venerable Sir, is there any danger that might befall our master's son?" "There is no danger for the Prince. In fact, he will become a Buddha." "Then why do you lament?" the people asked again. "Because I shall not get an opportunity to see the attainment of Enlightenment by a superb man who is endowed with such wonderful qualities. This will be a great loss to me. So thinking, I lament," replied the Hermit.

(The above narration has been made in accordance with what is described in the *Buddhavaṃsa* and *Jātaka Commentaries* and the *Jinālaṅkāra Sub-commentary*. In some works on the life of the Buddha in prose, the reading goes as follows: When King Suddhodana asked, "At what age the Prince would renounce the world and attain Buddhahood?" Kāladevila answered, "At the age of thirty-five." This passage is a deduction from the words addressed by Devila to his nephew (sister's son) Nālaka the youth, "Dear Nālaka, a son has been born to King

Suddhodana. The child is the Future Buddha; he will attain Buddhahood at the age of thirty-five " The king was not pleased to hear that his son would become a Buddha. He wanted to see his son only as a Universal Monarch, not as a Buddha. Therefore, he must not have asked about the time of his son's renunciation and attainment of Buddhahood. That is the reason for the omission of such a passage in the aforesaid *Commentaries* and *Sub-commentary*. Here in this work, too, we therefore make no mention of it.)

The Monkhood of Nālaka the youth

Having answered thus, Kāladevila the Hermit pondered: "Though I will miss the Bodhisatta Prince's attainment of Buddhahood, I wonder whether somebody among my relations will have an opportunity of witnessing it." Then he foresaw that his nephew Nālaka would. So he visited his sister's place and summoned his nephew and urged him, saying:

"My dear nephew Nālaka, the birth of a son has taken place in the palace of King Suddhodana. He is a Bodhisatta. He will attain Buddhahood after passing the age of thirty-five. You, my nephew, are somebody deserving of seeing the Buddha. Therefore, you had better become a recluse even today."

Though born to the parents of eighty-seven crores' worth of wealth, the young Nālaka had confidence in his uncle, and thought "My uncle would not have urged me to do what is not beneficial. He did so because it is of benefit indeed." With this conclusion he had the robes and the alms-bowl bought and brought immediately from the market. Having his hair and beard shaved, and putting on the robes, he said to himself:

"I have become a recluse with dedication to the Buddha, the noblest personage in the world. (I become a recluse being dedicated to the Buddha who will certainly appear.)"

Having said thus, he faced to the direction of Kapilavatthu, where the Bodhisatta was, and made obeisance, raising his clasped hands in fivefold veneration. Thereafter he put his bowl in a bag, slung it on his shoulder and entered the Himalayas. Awaiting to receive the Buddha there in the forest, he devoted himself to asceticism.

(In connection with the birth of the Bodhisatta, the history of his lineage together with the founding of Kapilavatthu City is mentioned in the Anudīpanī.)

The prognostication of the marks on the Bodhisatta at the head-washing and naming ceremonies

On the fifth day after the birth of the noble Bodhisatta, the father King Suddhodana held the head-washing ceremony, and with the idea to name his son he had his palace pervaded with four kinds of fragrant powder, namely, *tagara* (Tabernaemontana coronaria), *lavaṅga* (cloves, Syzygium aromaticum), *kuṇikuma* (saffron, Crocus sativus), and *tamala* (Xanthochymus pictorius) and strewn with the five kinds of 'flowers', namely, *saddala* (a kind of grass), rice, mustard seeds, jasmine buds and puffed rice. He had also pure milk-rice cooked without any water, and having invited one hundred and eight learned Brahmins who were accomplished in the three Vedas, he gave them good and clean seats prepared in the palace and served them with the delicious food of milk-rice.

(The enumeration of the four kinds of fragrant powder here is in accordance with that given in the exposition of the Sekha Sutta, *Majjhima Paṇṇāsa Tīkā* and in the *Tīkā* on the

Mahāparinibbāna Sutta. (a) In the exposition of the Mahāśudassana Sutta, however, *kuṅkuma* is replaced by turukkha (ကျွန်း in Myanmar). (b) In the exposition of the Avidure Nidāna, etc., *Jātaka Tīkā*, the enumeration is black sandalwood, *tagara*, camphor and essence of sandalwood. (c) In the *Magadha Abhidhāna (Abhidhānappadīpikā)* the four are saffron, cloves, *tagara* and *turukkha*. (d) The exposition of the sixth Sutta of the Āsivisa Vagga, *Salāyatana Saṃyutta Tīkā*, contains saffron, turukkha, cloves, and *tamala*. (e) The *Mālālaṅkāra Vatthu* has *sāla*, *mahatagara*, camphor essence and sandalwood essence. (f) The *Jinathapakāsanī* mentions aguru (aloe wood), *tagara*, camphor and sandalwood.)

Having fed them, the king honoured them, making excellent offerings to them, and out of one hundred and eight Brahmins, eight were selected and asked to prognosticate the marks on the body of the Bodhisatta.

Among the eight selected Brahmins, the seven, namely, Rāma, Dhaja, Lakkhaṇa, Jotimanta, Yañña, Subhoja and Suyāma, having examined the physical marks of the Bodhisatta Prince each raised two fingers and made two alternative predictions with no decisiveness thus: "If your son who is endowed with these marks chooses to live the life of a householder, he will become a Universal Monarch, ruling over the four great Islands; if he becomes a monk, however, he will attain Buddhahood."

But Sudatta of the Brahmin clan of Koṇḍañña, the youngest of them, after carefully examining the Prince's marks of a Great Man raised only one finger and conclusively foretold with just one word of prognostication thus: "There is no reason for the Prince's remaining in household life. He will certainly become a Buddha who breaks open the roof of defilements."

(The young Brahmin Sudatta of the Koṇḍañña clan was one whose present existence was his last and who had previously accumulated meritorious deeds that would lead him towards the fruition of Arahātship; therefore he excelled the seven senior Brahmins in learning and could foresee the prospects of the Bodhisatta that he would definitely become a Buddha. Hence his bold reading with only one finger raised.)

This reading of the marks by young Sudatta, a descendent of Koṇḍañña family, with the raising of a single finger was accepted by all the other learned Brahmins.

The treatise dealing with the marks of a Great Man

It became possible for these Brahmins to read the physical marks of a Great Man such as a Buddha and other Noble Ones owing to the following events: At times when the appearance of a Buddha was drawing near, Mahā Brahmās of Suddhāvāsa abode incorporated in astrological works certain compilations of prognosticative matters with reference to the marks, etc. of a Great Man who would become a Buddha (*Buddha Mahāpurisa Lakkhana*). The Brahmās came down to the human world in the guise of Brahmin teachers and taught all those who came to learn as pupils; in so doing their idea was: "Those who are possessed of accumulated merit and mature intelligence will learn the works of astrology which include (the art of reading) the marks of a Great Man." That was why these Brahmins were able to read the marks such as those indicating the future attainment of Buddhahood and others.

The thirty-two major marks of a Great Man

There are thirty-two major marks which indicate that their possessor is a Great Man (Bodhisatta). They are as follows:

1. The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely;
2. The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics;
3. The mark of the projecting heels;
4. The mark of the long and tapering fingers and toes;
5. The mark of the soft and tender palms and soles;
6. The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another;
7. The mark of the slightly higher and dust-free ankles;
8. The mark of the legs like those of an antelope called *enī*;
9. The mark of the long palms of the hands which can touch the knees while standing and without stooping;
10. The mark of the male organ concealed in a sheath like that of a Chaddanta elephant;
11. The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold;
12. The mark of the smooth skin (so smooth that no dust can cling to it);
13. The mark of the body-hairs, one in each pore of the skin;
14. The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion;
15. The mark of the upright body like a Brahma's;

16. The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck;
17. The mark of the full and well developed body like a lion's front portion;
18. The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle;
19. The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement;
20. The mark of the proportionate and rounded throat;
21. The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesamum seed;
22. The mark of the lion-like chin (somewhat like that of one who is about to smile);
23. The mark of the teeth numbering exactly forty;
24. The mark of the teeth proportionately set in a row;
25. The mark of the teeth touching one another with no space in between;
26. The mark of the four canine teeth white and brilliant as the morning star;
27. The mark of the long, flat and tender tongue;
28. The mark of the voice having eight qualities as a Brahma's;
29. The mark of the very clear blue eyes;
30. The mark of the very soft and tender eyelashes like a newly born calf's;
31. The mark of the hair between the two eyebrows;
32. The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

These are the thirty-two marks of a Great Man. (Extracted from the Mahāpadāna Sutta and Lakkhaṇa Sutta of the *Dīgha Nikāya* as well as from the Brahmāyu Sutta of the *Majjhima Nikāya*.)

Explanations of the thirty-two major marks

1. The mark of the level soles of the feet which, when put on the ground, touch it fully and squarely:

When other persons set foot on the ground, the tip of the foot or the heel or the outer part of the sole touches the ground first, but the middle portion of the sole does not. So also when the foot is lifted from the ground, the tip or the heel or the outer part of the sole comes up first.

But when a superb man like the Bodhisatta puts down his foot on the ground, the entire sole touches it evenly the way the sole of a soft golden shoe does when placed on the ground. In the same manner, when his foot is raised, the different parts of the foot come up simultaneously.

In case the noble Bodhisatta wants to set his foot on the uneven ground, with holes, trenches, deep crevices, ditches, pits, banks and the like, all the concave parts of the earth rise at that very moment like an inflated leather bag and the ground become even, like the face of a drum.

If he lifted his feet with intent to put it down at a distance, even the royal Mount Meru appeared underneath the sole of his feet in a moment.

2. The mark of the figures in the one hundred and eight circles on the sole of each foot together with the wheel having a thousand spokes, the rim, the hub and all other characteristics:

The figures in the one hundred and eight circles are: (1) a large spear, (2) a house of splendour, *srivatsa*, (3) a buttercup flower, (4) three horizontal lines on throat, (5) a head-ornament, (6) a laid out meal, (7) a royal couch, (8) a hook, (9) a palace, (10) an arched gateway, (11) a white umbrella, (12) a double-edged sword, (13) a round fan of toddy palm-leaf, (14) a fan of a peacock's tail, (15) a head-band like forehead, (16) a ruby stone, (17) a lustrous eating bowl, (18) a festoon of *sumana* flowers, (19-23) the five kinds of lotus, namely, blue, red, white, *paduma* and *pundarikā*; (24) a jar full of mustard seeds, etc., (25) a bowl similarly full, (26) an ocean, (27) a *cakkavāla* mountain, (28) the Himalayas, (29) Mount Meru, (30-31) the disc of the sun and the disc of the moon;

(32) the planets, (33-36) the four island-continent with two thousand minor surrounding islands, (37) a Universal Monarch with flowers and seven treasures, (38) a white conch with a clockwise spiral shell, (39) a couple of golden carps, (40) a missile weapon;

(41-47) seven great rivers, (48-54) seven surrounding mountain ranges, (55-61) seven rivers (between the seven mountain ranges), (62) a *garuḍa* king, (63) a crocodile, (64) a banner, (65) a streamer, (66) a golden palanquin, (67) a yak-tail fly-flap, (68) Kelāsa the silver mountain, (69) a lion king, (70) a tiger king, (71) a *Valāhaka* horse king, (72) an *Uposatha* elephant king or a *Chaddanta* elephant king, (73) Bāsukī the Nāga king, (74) a golden *hamsa* king, (75) a bull king, (76) Erāvana the elephant king, (77) a golden sea-monster, (78) a golden boat, (79) a Brahmā king, (80) a milch cow with her calf;

(81) a *kinnara* couple (male and female), (82) a *karavīka* (bird) king, (83) a peacock king, (84) a crane king, (85) a *cakkavāka* (ruddy-goose) king, (86) a *jīvajīva* or partridge (pheasant) king, (87-92) the six planes of celestial sensual existence, (93-108) the sixteen planes of Rūpāvacara Brahmā existence.

These are the figures in the one hundred and eight circles on the Bodhisatta's soles.

(Then the author quotes the enumeration of these figures composed in verse form by the Taunggwin Sayadaw, Head of the Sangha, as it appeared in his *Gulhatthadīpamī*, Vol I. We do not translate it, for it will be a repetition.)

3. The mark of the projecting heels:

By this is meant all-round developed heels. To elaborate: with other persons the forepart of the foot is long; the calf stands right above the heel; and so the heel looks cut and hewn. That is not the case with the noble Bodhisatta. The sole of his foot may be divided into four equal parts, of which the two front ones form the foremost sector of the sole. The calf stands on the third part. The heel lies on the fourth, looking like a round top (toy) placed on a red rug as though it has been treated on a lathe. (As for ordinary people, since the calf is situated on the top of the heel, the heel looks ugly as though it were cut and hewn unsymmetrically. In the case of the Bodhisatta, however, the calf is on the third part of the sole. The rounded heel which occupies the fourth sector and which is conspicuous against the reddish skin is accordingly elongated and graceful.)

4. The mark of the long and tapering fingers and toes:

With other people, some fingers and toes are long and others short. Their girths also differ from one another. But that is not so in the case of the Bodhisatta. His fingers and toes are both long and even. They are stout at the base and taper towards the tip, resembling sticks of realgar made by kneading its powder with some thick oil and rolling it into shape.

5. The mark of the soft and tender palms and soles:

The palms and soles of the Bodhisatta are very soft and tender like a layer of cotton wool ginned a hundred times and dipped in clarified butter. Even at an old age they never change but remain soft, tender and youthful as when young.

6. The mark of the regular fingers and toes like finely rounded golden rail posts of a palace window; there is narrow space between one finger and another as well as between one toe and another:

The four fingers (excluding the thumb) and the five toes of the Bodhisatta are of equal length. (If the reader raises his right palm and looks at them, he will see that his fingers are not equal in length.) The Bodhisatta Prince's eight fingers of both left and right hands are of the same measurement; so are his ten toes of both left and right feet. Accordingly, the somewhat curved lines on the joints taking the shape of barley seeds show no variation in length; in fact, they seem to form a row of curves, one touching another. The marks of these barley seeds are like uniformly and vertically fixed balusters. Therefore his fingers and toes resemble a palace window with a golden lattice created by master carpenters.

7. The mark of the slightly higher and dust-free ankles:

The ankles of other people lie close to the back of the feet. Therefore their soles appear to be fastened with cramps, small nails and snags; they cannot be turned at will. This being the case, the surface of the soles of their feet is not visible when they walk.

The ankles of the Bodhisatta are not like that: they are about two or three fingers' length above the soles like the neck of a watering jar. Therefore the upper part of the body from the navel upwards maintains itself motionlessly like a golden statue placed on a boat: only the lower part of the body moves, and the soles turn round easily. The onlookers from the four directions—front, back, left and right—can see well the surface of his soles. (When an elephant walks, the surface of the sole can be seen only from behind. But when the Bodhisatta walks, his soles can be seen from all four quarters.)

8. The mark of the legs like those of an antelope called *eṇī*:

(Let the reader feel his calf. He will find the hardness of his shin bone at the front and see the muscles loosely dangling on the back.) But the Bodhisatta's calves are different; like the husk that covers the barley or the paddy seed, the muscles evenly encase the shin bone making the leg round and beautiful; it is thus like that of an antelope known as *eṇī*.

9. The mark of the long palms of the hands which can touch the knees while standing and without stooping:

Other persons may be hunch-backed or bandy-legged or both hunch-backed and bandy-legged. Those who are with bent backs have no proper, proportionate frame because the upper part of the body is shorter than the lower part, nor do those with bandy legs because the lower part of the body is shorter than the upper part. (It means that the

former are shorter in their upper part and the latter are shorter in the lower part of the body.) Because of the improper, disproportionate development of the frames, they can never touch their knees with their palms unless they lean forward.

It is not so in the case of the Bodhisatta. Neither the upper part of his body is bent nor the lower part crooked; both the upper and the lower parts are properly and proportionately formed. And so, even while standing and without stooping, he can touch and feel the knees with both the palms of his hands.

10. The mark of the male organ concealed in a sheath like that of a Chaddanta elephant:

The male organ of the Bodhisatta is hidden in a lotus-like sheath, bearing resemblance to that of the king of bulls or to that of the king of elephants and so forth. It is the organ that has a cover as if it were placed in a felt, velvet or thick-cloth pouch that is made to measure.

11. The mark of the yellow and bright complexion as pure *siṅgīnikkha* gold:

The Bodhisatta naturally has a complexion of smooth solid gold like a golden statue which has been polished with the powder of red oxide of lead (vermilion) and rubbed with the canine tooth of a leopard and treated with red ochre.

(With reference to this characteristic, even though the Pali Texts and their Commentaries stated "...*suvannaṇṇa kañcanasannibhattaca* ...", of which *suvanna* and *kañcana* mean ordinary gold, the translation by noble teachers into Myanmar of these words is " like *siṅgīnikkha* gold...". This is due to the fact that the word *siṅgīnikkha savanno*' meaning

'having the colour of *siṅgīnikkha* pure gold' is contained in the *gāthās* uttered by Sakka in the guise of a youth when the Bodhisatta entered the city of Rājagaha for alms-food, and also due to the fact that *siṅgī* stands out as the best kind of gold: among the different kinds of gold used by people, *rasaviddha* gold is superior to *yuttika* gold, *ākaruppanna* gold is superior to *rasaviddha* gold, the gold used by Devas is superior to *ākaruppanna* gold; among the variety of gold used by Devas, *sātakumbha* gold is superior to *cāmīkara* gold; *jambunada* gold is superior to *sātakumbha* gold; and finally *siṅgī* gold is superior to that *Jambunada* gold. It is said so in the exposition of the *Paṭhama Pīṭha* in the *Vimānavatthu Commentary*, and the exposition of the chapter on Bimbisārasamāgama, Mahākhandhaka of the Vinaya Mahāvagga, *Terasakaṇḍa Tīkā*.)

12. The mark of the smooth skin (so smooth that no dust can cling to it):

The skin of the Noble One is so soft and smooth in texture that both fine and gross dust cannot cling to it. Just as a water drop that falls on a lotus leaf cannot stay on it but falls away, even so all the dust that touches the Bodhisatta slips off instantly.

If he is thus dust-free and clean, why does he wash his legs and hands or bathe? He does so for the purpose of adjusting himself to the temperature of the moment, for the purpose of enhancing the merit of the donors, and for the purpose of setting an example by entering the monastery after cleansing himself as required by the disciplinary rules so that his disciples might follow.

13. The mark of the body-hairs, one in each pore of the skin:

Other people have two or three or more body-hairs growing in each pore. But it is different in the case of the Bodhisatta: only a single hair grows in each pore.

14. The mark of the body-hairs with their tips curling upwards as if they were looking up the Bodhisatta's face in devotion:

The Bodhisatta's body-hairs, one in each pore, are blue like the colour of a collyrium stone. These hairs curl upwards clockwise three times as if they were paying homage by looking up the Bodhisatta's face, fresh and graceful like a new *paduma* lotus bloom.

15. The mark of the upright body like a Brahmā's:

Just as a Brahmā's body which never inclines forward or backward or sideways even slightly but assumes an upright attitude, even so the Bodhisatta's body is perfectly straight upwards. He has a body which is tender and beautiful as though it were cast in *siṅgīnikkha* gold.

As for others, their bodies generally lean or bend in one way or the other at one of these three places: the nape, the waist and the knees. Of these three places, if it bends at the waist, the body leans backwards; if it bends at the nape and the knees, the body stoops forewards. Some very tall people tend to lean sideways, either left or right. Those who lean backwards have their faces turned upwards as if they were observing and counting the constellations in the sky; those who bend down have their faces turned downwards as if they were studying the characteristics of the earth. Some people are lean and emaciated like spikes or sticks because they have not sufficient blood and flesh.

The Bodhisatta, however, is not like that; as he has an upright body, he resembles a golden post of the arched gateway erected at the entrance to a celestial city.

In this matter, such features as an upright body like a Brahmā's and some other characteristics of a Great Man are not yet fully manifest in his infancy to an ordinary person of average intelligence. But, by examining the marks, features, and conditions as they existed at the time of his birth, the learned Brahmins, because of their expert knowledge in the Vedanga Mantras of the Suddhāvāsa Brahmās, have come to believe: "When the Bodhisatta Prince grows older with greater intelligence, the characteristics of his body such as being upright like a Brahmā's and so forth will become manifest and seen by all." Therefore they pondered and reckoned and offered their readings as though the marks were then already visible fully to them. (In the same way, the growth of exactly forty teeth, their being regular and such other features did not come into existence in his infancy yet; but since the Brahmins foresaw that these features would appear later on at an appropriate time, they could predict by means of their learning in the mantras of the Suddhāvāsa Brahmās.)

16. The mark of the fullness of flesh in seven places of the body: the two upper parts of the feet, the two backs of the hands, the two shoulders and the neck:

Other persons have their insteps, backs of the palms . etc., where the arteries manifest swollen and distinct in wavy patterns and are like a network. The bone-joints are also visible at the edges of the shoulders and also in the neck. On seeing them therefore other people would think that they are like *petas* (ghosts), those dwellers of the cemetery having ugly shoulders, protruding neck-bones and swollen arteries.

It is not so in the case of the noble Bodhisatta. There is fullness of the flesh in the aforesaid seven places. Fullness of flesh does not mean that the flesh has puffed up to the point of ugliness. It is the fullness which is just elegant, which just makes the arteries not conspicuous and the bones not protruding. Therefore the Bodhisatta has no arteries puffed up in the insteps of the feet and on the backs of the palms, and also no bones thrusting out at the edges of the shoulders and in the neck. He has the neck that is like a small well-polished golden drum. Because of the fullness and elegance in the said seven places of the body, he appears in the eyes of the onlookers like a wonderfully carved stone image or like an exquisitely painted portrait.

17. The mark of the full and well-developed body like a lion's front portion:

The front portion of the lion is fully developed; but the back part is not. Thus the back part is not-given as an example here, and the comparison is only with the forepart. Though this example is given, it is not that there are such unseemly features in the Bodhisatta's body as are to be found in the lion's, namely, bending, rising, sinking, and protruding and so on in certain parts of the body. In fact, the limbs of the Bodhisatta are as they should be: long where they should be long, short where they should be short, stout where they should be stout, lean where they should be lean, broad where they should be broad, round where they should be round, and thus his limbs are the most becoming and the most beautiful. The likeness of the Bodhisatta's body cannot be created by any master craftsman or any superman.

18. The mark of the full and well developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow in the middle:

This briefly means that the back of the Bodhisatta is particularly developed and magnificent. The flesh over the ribs, the flesh on both left and right sides of the back and the flesh in the middle of the back are well formed and graceful from the waist up to the neck.

The surface of the back of the other people look split into two sections. The spine and its flesh in the middle remain sunk and depressed; or it is curved; or it comes out and becomes bulging. The flesh on either side of the middle backbone appears convex and straight like a split bamboo placed in a prone position. The flesh at the edges of the back is thin and slight.

The Bodhisatta is different. The flesh on either side and at the end of the spine, that on the ribs, on the portion underneath the shoulders and along the middle of the spine, are all fully developed from the waist to the neck without any trace of a long cut in the middle. And so, the surface of his back is full with layers of flesh like an erected plank of gold.

19. The mark of the symmetrically proportioned body like the circular spread of a banyan tree, for his height and the compass of his arms are of equal measurement:

Just as a banyan tree with its trunk and branches measuring fifty or a hundred cubits has its vertical length and its horizontal length equal, even so the Bodhisatta's height and the length of his arms stretched out sideways are of equal measurement (which is four cubits). (The height and the length of the two arms of other people are generally not equal.)

20. The mark of the proportionate and rounded throat:

Some people have their necks which are long like that of a crane; other people have their necks which are curved like that of a paddy-bird; still others have the necks which are pudgy, swollen and large like that of a pig. When they speak, veins around the necks puff up, looking like a meshed netting, and their voice comes out feebly and faintly.

The neck of the Bodhisatta is like a wellrounded small drum. When he speaks, the network of veins is not visible. His voice is loud and booming like the sound of thunder or a drum.

21. The mark of the seven thousand capillaries with their tips touching one another at the throat and diffusing throughout the body the taste of food even if it is as small as a sesamum seed:

The seven thousand capillaries whose upper ends interconnected forming a group, lie at the throat; they appear as though they are waiting to send down the taste of all the swallowed food throughout the body. When the food even as small as the size of a sesamum seed is placed on the tip of the tongue and then eaten, its taste diffuses all over the body. That was why the Bodhisatta was able to sustain his body with a mere grain of rice or with just a palmful of bean soup, etc. during his six - year long practice of austerities (*dukkaracariya*).

Since it is not so in the case of others, the nutritious essence of all the food eaten by them cannot spread all over their bodies. For this reason, they are much exposed to diseases.

22. The mark of the lion-like chin (somewhat like that of one who is about to smile):

This chiefly means to draw a comparison only with the lower chin of the lion. Only the lower jaws of the lion has fullness; his upper jaw is not so well formed. Both the upper and lower jaws of the Bodhisatta, however, are full like the lion's lower jaw. They are also comparable to the moon which rises on the twelfth of the bright fortnight.

23. The mark of the teeth numbering exactly forty:

What is meant is that the Bodhisatta has twenty upper teeth and twenty lower teeth, making a complete set of forty teeth.

As for others, those who are said to have a complete set of teeth possess only thirty-two in all. The Bodhisatta, however, excels others by having forty teeth, twenty upper and twenty lower.

24. The mark of the teeth proportionately set in a row:

25. The mark of the teeth touching one another with no space in between:

26. The mark of the four canine teeth white and brilliant as the morning star:

Other persons have some teeth protruding and some short and depressed, thus forming an irregular set. On the contrary, the Bodhisatta has even teeth, like pieces of mother-of-pearl uniformly cut by a saw.

Other people have the teeth which are separated from one another or which have gaps between one another like those of a crocodile. Therefore, when they eat and chew fish, meat, etc., the gaps are filled up with particles of food that are stuck in them. It is not so in the case of the Bodhisatta. His teeth stand like diamonds properly fixed in a series on a plank of gold or coral.

Some canine teeth of other people are in a decaying state; thus they are blackened or discoloured. But the Bodhisatta's four canine teeth are extremely white; they are endowed with the kind of brilliance which surpasses that of the morning star.

(In this connection, it may be questioned as to how the learned Brahmins knew the characteristics relating to these teeth when in fact the teeth had not come out yet in the newly born Bodhisatta. The answer is: The learned Brahmins who read the body-marks on the authority of their Brahmanical book observed the likely place where the teeth would grow, and in anticipation of what would certainly take place on the Bodhisatta's coming of age, they predicted as though the teeth had already grown.

(Here something about the treatise on the marks of a great man will again be told as given in the exposition of the Ambatṭha Sutta and others. On the eve of the appearance of a Buddha, Brahmās of Suddhāvāsa abode inserted the science of prognostication in the Vedic books. Proclaiming that "these form the prognostication about Buddhas", they gave instructions in the Vedas under the disguise of Brahmins. In the work on the marks of a great man that contains the prognostication about Buddhas, the physical marks of those who would become Buddhas, Pacceka Buddhas, Aggasāvakas, Eighty Mahāsāvakas, the mother and father of a Buddha, his noble attendants or a Universal Monarch are mentioned completely. Therefore the description of the marks of a great man directly occurs in these ancient Vedic texts.

(But after the Buddha's attainment of Parinibbāna, the treatise on the marks of a Great Man that came into existence by virtue

of the Buddha's glory gradually disappeared, starting with one or two *gāthās*, in the same way as the light generated by the sun gradually disappeared after sunset.)

27. The mark of the long, flat and tender tongue:

The tongues of other people may be thick; they may be small, short, rough or uneven. Contrasting with them, the Bodhisatta's tongue is very soft, long, broad and beautiful.

To make the meaning more explicit: The characteristics of the Buddha's tongue could not be seen easily by those wishing to study them after his attainment of Buddhahood. So, in order to dispel the doubts of the youths, Ambaṭṭha, Uttara and others, who had come to investigate them, the Buddha demonstrated the softness of his tongue by curling and rolling it round to look like a hard pin (or to look like a rolled food coupon) and then by stroking with it the two sides of the nose; he demonstrated its great length by stroking with it the passage of the two ears; he demonstrated its breadth by covering with it the whole surface of the forehead right up to the edge of the hair. (The tongues of ordinary people cannot come out from the mouth more than one inch.)

28. The mark of the voice having eight qualities as a Brahmā's:

Other people have voices which are intermittent, cracked and unpleasant like the caw of a crow. In contrast with them, the Bodhisatta is endowed with a Brahmā-like voice. To make it more explicit: the Brahmā's voice is pure and clear because it is not effected by bile or phlegm. So also the Bodhisatta's organs of articulation such as the throat, palate, etc. are purified and cleansed by virtue of his accumulated acts of merit. Because of such purity and cleanness, the sound that originates at the navel comes out with clarity, it possesses eight qualities. They are:

1. distinctness,
2. intelligibility,
3. sweetness,
4. pleasantness,
5. roundedness,
6. compactness (it does not go beyond audience),
7. deepness (it is not shallow but forceful), and
8. resonance.

What is in fact extraordinary, marvellous and astonishing about this voice is that it is a hundred times, nay, a thousand times sweeter and more pleasant than the extremely melodious voice of a *karavīka* bird. To elaborate: the cry of the *karavīka* is slow, drawl, long protracted and pleasant; it is full, compact and sweet. While sitting on an upper branch of a tree, it warbles, and then it moves onto a lower branch; yet it is able to hear the sound it has made while on the upper branch: so slow and pleasant is its cry.

Having cut open a luscious ripe mango by biting with its beak and drinking the juice that flows out, the *karavīka* warbles; then the four legged animals get intoxicated with the *karavīka*'s sound (as though they were rendered unconscious by drunkenness) and begin to gambol with great delight. Other quadrupeds too, that have gone to the grazing ground and are eating and chewing the grass, forget the food in their mouth and stand still, listening to the sound uttered by the *karavīka*. Small animals such as deer, antelopes, etc., who are on the run in fear, fleeing for life as they are chased in great haste by beasts of prey such as lions, leopards and tigers, having forgotten the danger to their lives, stop running only to listen to the *karavīka*'s voice without lifting up the foot that has been put down and without putting down the foot that has been lifted up. In the same way, the wild beasts who have been chasing to pounce on their prey become unaware of the food

which they are about to eat, stop chasing and listen only to the *karavīka*'s cry. Birds flying in the sky spread their wings and stop flying to listen. Fish in the water also keep their hearing organs steady and stop to listen to the song of the *karavīka*. (*Buddhavaṃsa Commentary*.)

(Please see the story of the *karavīka*'s sound and Queen Asandhimittā in the *Anudīpanī* of this volume.)

29. The mark of the very clear blue eyes:

This does not mean to say that both eyes of the Bodhisatta are blue all over. The expression is made as a general statement. In fact, where they should be blue they have the colour of *aparājita* flower; where they should be yellow and golden they are like the colour of *kaṇikāra* flower; where they should be red they are like the colour of *bandhuka* flower; where they should be white they are like the colour of the morning star; where they should be black they are like the colour of black beads. The eyes of the Bodhisatta bear resemblance to an open window in a golden mansion—the window that has the motif of a lion made of rubies at its base. (According to the *Jinālaṅkāra Tīkā*, the likeness is that of a palace window that has a lion's figure made of rubies and fixed at its bottom on the golden wall.)

30. The mark of the very soft and tender eyelashes like a newly born calf's:

This particular mark is termed *gopakhuma lakkhana* in the Pali Text. The Pali word *gopakhuma* refers to the eye (the whole eye) comprising the eye lashes and other parts of the eye. Of all kinds of calves, the eye of a black calf is thick and turbid. That of a red calf is particularly clear and bright. Here in the case of *gopakhuma lakkhaṇā*, it signifies the eyes of the new born red calf. The eyes of other people are not perfect.

Like the eyes of elephants, rats or crows, some have protruding eyes, and others have eyes with deep sunken eye-sockets. The Bodhisatta's eyes are different. They are like thoroughly washed and polished ruby stones and have soft and smooth tender, fresh, bluish eyelashes growing in a row. This mark of the entire eye is characterized by the eyelashes. (This mark is in effect a description of the whole eye with reference to the eyelashes which form only a part of the eye. What is meant is that the Bodhisatta had the eyes which are not protruding, nor sunken but are clear like ruby stones kept well-washed and polished; with eyelashes which are soft, smooth, tender, fresh and bluish, growing in a row like those of a newly-born red-coloured calf.)

31. The mark of the hair between the two eyebrows
(*uṇṇaloma*):

This hair grows gracefully in the middle of the two eyebrows, directly above the ridge of the nose and at the centre of the forehead. It is pure all over like the Morning Star. It is as soft as the cotton wool ginned and refined a hundred times and dipped in clarified butter. It is white as the colour of *simbali* silk-cotton. When it is stretched from the tip with one's hand, it is two cubits long. When it is released from the hand, it coils back clockwise with the tip curling upwards. It is of beauty that attracts and commands veneration of every onlooker like a silver star studded on a pure gold plate, or like pure milk flowing out of a golden vessel, or the Morning Star in the sky that reflects by the sun light at dawn.

32. The mark of the thin layer of flesh that appears by nature like a gold headband on the forehead.

What is meant is that the Bodhisatta has a perfect forehead as well as a perfect head.

The forehead

The thin layer of the flesh on the forehead of the Bodhisatta covers the whole of it rising from end to end, i.e. from the top part of the right ear to the left. This particular layer of flesh being soft, golden in colour, lustrous and extensive on the entire forehead is graceful like a gold band fastened to a royal forehead. In fact, the gold band on a king's forehead (the royal insignia သင်္ကေတ) is an imitation of the forehead of a Bodhisatta for use as a sign of royalty by kings who have no such natural feature). (This is an explanation of how the Bodhisatta is endowed with the perfect forehead).

The head

The head of the Bodhisatta is perfect in all aspects. Unlike the Bodhisatta's, the heads of others are imperfect. Some look like a monkey's as though they were broken in two parts. Others seem to have cracks. Still others have so little flesh that they appear as skulls just covered by the skin. There are also heads disproportionate like a gourd, and there are still others which are curved at the back or protruding (with the occiput bulging). In contrast with them, the Bodhisatta has the head of perfect fullness like a golden baluster as if it had been carved out with a round chisel to make it round, smooth and beautiful.

(This thirty-second mark is mentioned in the Text as *unhīsasīso*. Its meaning can be taken in two ways: (a) having a head which looks as though it were wrapped by a thin layer of flesh on the forehead, and (b) having a round splendid head like a headband made by an expert. Because of its dual meaning, the explanations of both the perfect forehead and the perfect head are given here.)

(The *kamma* and other factors that bring about these thirty-two major marks are separately discussed in the Anudīpanī.)

Here end the explanations of the thirty-two major marks.

The eighty minor characteristics

The Bodhisatta, a great man, is also endowed with eighty minor characteristics called *asīti anuvyañjana*, which accompany the major ones. These eighty minor marks will now be briefly mentioned as they occur in the *Jinālaṅkāra Tīkā* and other texts.

- (1) Closely knitted fingers and toes with no intervening gaps (*cit'aṅgulita*).
- (2) Fingers and toes tapering gradually from the base to the tips (*amipubb'aṅgulita*).
- (3) Round fingers and toes (*vaṭṭ'aṅgulita*). (These are the three characteristics concerning the fingers and toes.)
- (4) Red fingernails and toenails (*tamha nakhata*).
- (5) Tall, pointed and prominent fingernails and toenails (*tuṅga nakhata*).
- (6) Neat and smooth fingernails and toenails (*siniddha nakhata*). (These are three characteristics concerning the fingernails and toenails).
- (7) Neither receding nor protruding ankles, i.e. inconspicuous ankles (*nigula gopphakata*). (Others' ankles are bulging and conspicuous.)
- (8) Evenness of the tips of all ten toes (*sama pādātā*). (This is the one characteristic concerning the toes.)
- (9) Manner of walking gracefully like an elephant king (*gaja samān'akkamata*).
- (10) Manner of walking gracefully like a lion king (*sīha samān'akkamata*).

- (11) Manner of walking gracefully like a *hamsa* king (*hamsa-samān'akkamatā*).
- (12) Manner of walking gracefully like a bull king (*usabha-samāna'kkamatā*).
- (13) Manner of walking clockwise (*dakkhiṇāvatta gatitā*).
(These are the five characteristics concerning the manner of walking.)
- (14) Round knees that are beautiful on all sides (*samantato cārujaṇṇu maṇḍalatā*). (This is the one characteristic concerning the knees.)
- (15) Well developed male organ (*paripunṇa purisavyañjanatā*).
(This is the one characteristic of the male genitalia.)
- (16) Navel with uninterrupted lines (*acchidda nābhitā*).
- (17) Deep navel (*gambhīra nābhīā*).
- (18) Navel with a right turning ringlet (*dakkhiṇāvatta nābhitā*).
(These are the three characteristics concerning the navel.)
- (19) Thighs and arms like an elephant's trunk (*dviradakara sadisa-ūrubhujatā*). (This is the one characteristic concerning the thighs and arms.)
- (20) Well proportionate body (*suviḥhatta gattatā*). (By this is meant flawless frame.)
- (21) Gradually rising body (*amupubba gattatā*). (By this is meant agreeably formed upper and lower parts of the body.)
- (22) Fine body (*matṭha gattatā*).
- (23) Neither lean nor plump body (*amissannānamissanna sabbagattatā*).
- (24) Wrinkle-free body (*alīna gattatā*).
- (25) Body free of moles, freckles, etc. (*tilakādivirahita gattatā*).
- (26) Regularly lustrous body (*amupubba rucira gattatā*).
- (27) Particularly clean body (*suvisuddha gattatā*). (More characteristics concerning the body will follow later on.)
- (28) Physical strength equal to that of one thousand crores of Kalavaka elephants (*koṭisahassa hatthibala dhāranatā*).

- (This is the one characteristic concerning the physical strength.)
- (29) Prominent nose like a golden goad (*tunga nāsaṭā*). (This is the one characteristic concerning the nose.)
- (30) Dark red gums (*suratta dvijamaṃsaṭā*). (In the *Samantacakkhu Dīpanī* occurs *rattadvijamukhaṭā*, red lips.) (One characteristic concerning the gums.)
- (31) Clean teeth (*suddha dantaṭā*).
- (32) Neat and smooth glossy teeth (*siniddha dantaṭā*). (Two characteristics concerning the teeth.)
- (33) Pure faculties of sense such as eyes, etc. (*visuddh'indriyaṭā*). (One characteristic concerning the sense-faculties of eyes, ears, nose, tongue, and body.)
- (34) Round canine teeth (*vaṭṭa dāṭhaṭā*). (One characteristic concerning the canine teeth.)
- (35) Red lips (*ratt'oṭṭhaṭā*). (One characteristic concerning the lips.)
- (36) Long mouth-cavity (*āyata vadaṇaṭā*). (One characteristic concerning the mouth.)
- (37) Deep lines on the palms (*gambhīra paṇilekhaṭā*).
- (38) Long lines (*āyata lekhaṭā*).
- (39) Straight lines (*uju lekhaṭā*).
- (40) Beautifully formed lines (*surucira-saṇṭhāna lekhaṭā*).
- (41) Halo spreading around the body in a circle (*parimaṇḍala kāyappabhāvantatā*).
- (42) Full cheeks (*paripuṇṇa kapolaṭā*). (One characteristic concerning the cheeks.)
- (43) Long and broad eyes (*āyatavisāla nettaṭā*).
- (44) Very clear eyes with five kinds of colour (*pañca pasādavanta nettaṭā*). (Two characteristics concerning the eyes.)
- (45) Eyelashes with their tips curling upwards (*kuñjitaḅḅu bhamukaṭā*). (One characteristic concerning the eyelashes.)

- (46) Soft, thin and red tongue (*mudu tanuka ratta jīvhatā*). (The *Samantacakkhu Dīpanī*, Volume I, says that by this characteristic should be taken three things: softness, thinness and redness while other teachers wish to take only two: softness and thinness. Here in this book the characteristic is mentioned as one in accordance with the *Jinālaṅkāra Tīkā*.) (One characteristic concerning the tongue.)
- (47) Long and beautiful ears (*āyata-rucira kaṇṇatā*). (In this connection too, two things are taken by others.) (One characteristic concerning the ears.)
- (48) Varicosity-free vein (*niggaṇṭhi siratā*). (There are no varicose veins.)
- (49) Neither receding nor protruding veins (i.e. inconspicuous veins) (*niggūla siratā*). (Two characteristic concerning the veins.)
- (50) Round elegant head like a circular umbrella (*vaṭṭa-chattanibha cāru sīsātā*). (One characteristic concerning the head.)
- (51) Long, broad and graceful forehead (*āyata-puthu nalāṭa sobhatā*). (One characteristic concerning the forehead.)
- (52) Natural and beautiful eyebrows that need not be groomed (*susaṇṭhāna bhamukatā*).
- (53) Soft eyebrows (*saṇha bhamukatā*).
- (54) Eyebrows in regular order (*anuloma bhamukatā*).
- (55) Large eyebrows (*mahanta bhamukatā*).
- (56) Long eyebrows (*āyāta bhamukatā*). (Five characteristics concerning the eyebrows.)
- (57) Supple body (*sukumāla gattatā*).
- (58) Very relaxed body (*ativiya-somma gattatā*).
- (59) Very bright body (*ativiya-ujjalita gattatā*).
- (60) Dirt-free body (absense of body secretion) (*vimala gattatā*).

- (61) Non-sticky body (the body skin always looks fresh) (*komala gattatā*).
- (62) Neat and handsome body (*siniddha gattatā*).
- (63) Fragrant body (*sugandha tanutā*). (Fifteen characteristics concerning the body including the above eight from No.20 to No. 27.)
- (64) Body hairs of equal length (no difference in length (*sama lomatā*).
- (65) Non-sticky hairs (*komala lomatā*).
- (66) Every body hair coiling clockwise (*dakkhiṇāvattā lomatā*).
- (67) Blue body hairs like the colour of broken stones of collyrium (*bhinn'añjana-sadisa-nīla lomatā*). (The *Saman-tacakkhu Dīpanī* says that it is the blue hair on the head that has the splendour of a golden mountain.)
- (68) Round body hairs (*vattā lomatā*).
- (69) Smooth body hairs (*siniddha lomatā*). (Six characteristics concerning the hairs of the body.)
- (70) Very subtle inhaling and exhaling breath (*atisukhuma-assāsapassāsa dhāranatā*). (One characteristic concerning the respiration .)
- (71) Fragrant mouth (*sugandha mukhatā*). (One characteristic concerning the mouth.)
- (72) Fragrant top of the head (*sugandha muddhanatā*). (One characteristic concerning the top of the head.)
- (73) Jet-black hair (*sunīla kesatā*).
- (74) Hair curling clockwise (*dakkhiṇāvattā kesatā*).
- (75) Naturally well groomed hair (*susanṭhāna kesatā*).
- (76) Neat and soft hair (*siniddha kesatā saṇha kesatā*).
- (77) Untangled hair (*alulita kesatā*).
- (78) Hair of equal length (*sama kesatā*). (Other people have long and short hair mixed. It is not so in the case of the Bodhisatta.)

- (79) Non-sticky hair (*komala kesatā*). (Seven characteristics concerning the hair.)
- (80) Aggregate of luminous rays called *ketumālā* halo which shines forth from the top of the head. The Bodhisatta is marvellous by means of the *ketumālā* halo (*ketumālāratana vicittatā*). (One characteristic concerning the halo.)

The Bodhisatta possesses the above eighty minor characteristics. (The enumeration is made here in accordance with that contained in the *Jinālaṅkāra Tīkā*.)

The *satapuñña* characteristics

The aforementioned major and minor marks can also be termed as *satapuñña* characteristics. The Bodhisatta has performed a hundred-fold of the total number of times all other beings have done each kind of meritorious deed throughout the innumerable world-systems. Hence his merits are known as *satapuñña*, 'a hundredfold merit', whereby he acquires the thirty-two major and eighty minor marks as a result.

The naming of the Prince as Siddhattha

In this way, having examined the Bodhisatta's major and minor marks carefully, the learned Brahmins predicted saying: "The Prince will attain Buddhahood." After discussing among themselves the matter of naming of the Prince, they gave him the name of Siddhattha as an omen indicating that he would successfully accomplish the task for the benefit of the entire world.

The story of the Five Bhikkhus (*Pañcavaggi*)

(Regarding the Five Bhikkhus (*Pañcavaggi*) headed by the Venerable *Koṇḍañña*, the *Sāraṭṭha Dīpanī Vinaya Sub-*

Comentary on the one hand and *Jātaka Comentary* and the *Buddhavaṃsa Comentary* on the other narrate different stories. The story of the Five Bhikkhus will be inserted here according to the versions of the said *Sub-Comentary* and *Commentaries*.)

The *Sārattha Dīpanī*'s version

At the time of the birth of the Bodhisatta, out of the learned Brahmins who were the selected mark-readers, such as Rāma, Dhaja, Lakkhaṇa, Manti, Koṇḍañña, Bhoja, Suyāma and Sudatta, the five led by Koṇḍañña foretold saying: "The Prince would certainly become a Buddha." Thereafter, having handed over to their families the remunerations they received at the prognostication ceremony, they put on the robes, dedicating themselves to the Bodhisatta as they had come to the conclusion: "That great man, the Bodhisatta Prince, will not remain in a household life so he will definitely attain Buddhahood." These Brahmins had been well-versed in the Vedas since their boyhood; they had been also treated as teachers since then. The five agreed among themselves to renounce the world, for they thought to themselves: "We will not be able to cut off the tangles of our families when we get married. It is therefore better for us to go forth early." Hence their dedication to the Bodhisatta immediately after their prognostication when they were still young. Taking up their residence in forest dwellings, they sometimes enquired, asking lay people: "Friends, has the young prince renounced the world?" "How can you see the prince's renunciation? He is enjoying royal luxuries in the midst of female dancers in the three palaces as though he were a divine being," replied the people. Then the Brahmins, thinking that "The wisdom of the Prince is not mature yet," went on waiting unworriedly for the

moment of the Bodhisatta's renunciation. (This is the version given in the third volume of the *Sārattha Dīpanī Tīkā*.)

**The Version of the *Commentaries*
on the *Buddhavaṃsa* and the *Jātaka***

After naming the Bodhisatta Prince Siddhattha, the select eight learned Brahmins went home and summoned their sons and said: "Dear sons, we are now advanced in age. Prince Siddhattha, son of our King Suddhodana, will certainly become an Enlightened One. We do not know for sure, however, whether we will see the young prince attain Buddhahood. When he does, take up an ascetic life in the dispensation of that Buddha."

Out of the eight learned Brahmins, seven lived till old age but expired before the Bodhisatta's renunciation and were reborn in good or evil existences in accordance with their respective deeds. Koṇḍañña alone survived in good health. When the Bodhisatta attained manhood and renounced the world, he went to Uruvela forest and mused: "Delightful is this region! It is agreeable to one who is inclined to engage in meditation" And while the Bodhisatta was then devoting himself to *Dukkaracariya* asceticism in that forest, Koṇḍañña, learning the news "The Bodhisatta has become a recluse", went to the sons of the late seven Brahmins and said: "Young men, Prince Siddhattha is said to have become a recluse. The Prince will certainly attain Buddhahood. If your fathers were still alive, they would have gone forth and taken up an ascetic life themselves today. If you are desirous of becoming recluses yourselves, do come along. I am going to follow that noble Bodhisatta and become an ascetic." Of the seven Brahmins' sons, three remained lay men as they did not agree to go forth.

Only the remaining four agreed and became recluses with Kondañña as their leader. These five persons came to be known as *Pañcavaggi* Theras. (This is the narration given in the *Buddhavaṃsa* and *Jātaka Commentaries*.)

**The measures taken by King Suddhodana
to prevent the Bodhisatta from seeing the four omens**

After King Suddhodana had his son prognosticated, he was reported by the Brahmins that "the son will renounce and become a recluse". So he asked, "On seeing what will my son go forth?" "On seeing the four omens—an old man, a sick man, a dead man and a recluse—your son will renounce the world and become a recluse," answered the Brahmins unanimously.

On hearing the Brahmins' reply, King Suddhodana ordered, saying: "If my son will renounce after coming across those four omens, from now on, do not permit any person who is aged, ailing or a recluse to visit my son; they would create *saṃvega* in him and make him bent on renunciation. I do not want my son to become a Buddha. I want to see him only as a Universal Monarch ruling over the four great islands with two thousand surrounding smaller ones and travelling in the sky by means of the Wheel-Treasure in the company of followers thirty-six *yojanas* in extent." Then guards in sufficient number were placed around the four quarters at every distance of one *gāvuta* to ensure the absense of the aged, the sick, the dead and the recluse within the sight of the Bodhisatta.

That very day an auspicious head-washing ceremony was held at which eighty thousand royal relatives were present and they discussed among themselves thus: "Whether the Prince will become a Buddha or a Universal Monarch, each of us will give a son to wait upon him. If he becomes a Buddha, he will travel magnificently in the company of

recluses who are of royal blood. Or, if he becomes a Universal Monarch, he will tour majestically being accompanied by eighty thousand princes." Then each of them promised to present a son (to the Bodhisatta).

The death of the Bodhisatta's mother Mahāmāyā Devī and her rebirth in Tusita abode of Devas

On the seventh day after the birth of the Bodhisatta Prince, his mother Mahāmāyā Devī, reaching the end of her life-span, passed away and was reborn in Tusita abode as a Deva bearing the name of Santusita.

(The mother died not because she had given birth to the Bodhisatta, but because her life-span had come to an end. It may be recalled that even when the Bodhisatta Setaketu Deva made the five great investigations, Mahāmāyā had only ten months and seven days more to live. Nobody else is worthy of occupying the lotus-like womb of the Bodhisatta's mother, for it is like the perfumed chamber which has housed a Buddha or his statue or an object of worship. Besides, while the Bodhisatta's mother is still alive, it is not appropriate to keep her aside and make another woman Chief Queen. So it is the usual course of event (*dhammatā*) that the Bodhisatta's mother should remain alive for only seven days after giving birth to her son. Hence the passing away of the mother at that time.)

The age of Mahāmāyā Devī at the time of demise

To the query, "In which period of life did Mahāmāyā die?", the answer is: "She died in the middle period." To elaborate Since desires and passions abound in sentient beings in the first period of life, a woman who conceives in this period cannot take good care of her

pregnancy. Accordingly, the baby at that time is susceptible to many diseases. But the womb of the mother remains clean when she passes two thirds of her middle period and reaches the last third. And whoever takes conception in such a clean womb is free from diseases. Therefore the Bodhisatta's mother, after enjoying palatial luxuries in the first period of life, gave birth to her son and died when she came to the third and last stage of her middle period of life. (*Dīgha-Nikāya Commentary*, Vol.II, in the exposition of *Bodhisatta dhammatā*.)

Strictly following the exposition of this Commentary, famous teachers of old have composed an aphorism in a verse form to state that the mother of the Bodhisatta passed away when she was precisely fifty-six years, four months and twenty-seven days old. There is also another one saying that the royal mother conceived at the age of fifty-five years, six months and twenty days.

Further explanation in brief: At the time when the mother Māyā was born as a human being, the general life-span was one hundred years which may be equally divided into three periods, each consisting of thirty-three years and four months. She enjoyed her luxurious life in the first period of thirty-three years and four months. If the second period of thirty-three years and four months are made into three portions, each portion covers eleven years, one month and ten days. The sum of the first two portions will then be twenty-two years, two months and twenty days. To this, add the number of years and months of the first period, and the result is fifty-five years, six months and twenty days. At this age did the mother conceive the Bodhisatta. Hence the second aphorism.

If and when the ten months' duration of pregnancy as well as the seven days that followed the Bodhisatta's birth are added to the fifty-five years, six months and twenty days, the sum total will be fifty-six years, four months and twenty-seven days. Hence the first aphorism.

(An elaboration of the meaning of the subject-matter under discussion is given in the *Samantacakkhu Dīpanī*, Vol.I.)

**Whether the royal mother Māyā was reborn
as a male or a female celestial being**

To the question as to whether the royal mother Māyā was reborn as a male or a female celestial being in the abode of Tusita, the answer no doubt should be that she was reborn as a male.

In this matter, after superficially studying the Pali statement "*mātaraṃ pamukhaṃ katvā*" some scholars say or write that she was reborn as a female deity; but such reliable works as the *Theragāthā Commentary* and others hold that "Māyā was only a male deity in Tusita world of gods." Concerning Thera Kāḷudāyī's verses in the Dasaka Nipāta of the *Theragāthā Commentary*, Vol.II, it is said: "*dev'ūpapatti pana purisabhāven'eva jātā*", " (Māyā's) rebirth in the abode of gods took place only in the form of a male."

Also in the section on the Bodhisatta's auspicious birth, the *Jinālaṅkāra Tīkā*, it is mentioned: "*Yasmā ca Bodhisattena vasitakucchi nāma cetiyagabbhasadisā hoti, na sakkā aññena sattena āvasituṃ vā paribhuñjitum vā. Tasmā Bodhisattamātā gabbhavuṭṭhānato sattame divase kālaṃ katvā Tusitapure devaputto hutvā nibbatti*," "The womb in which the Bodhisatta had stayed was like the chamber of a *cetiya*: other beings did not deserve to stay there or to use it. Therefore seven days after giving birth, the Bodhisatta's mother died and became 'son of a god' in the celestial city of Tusita."

Still in the exposition on the Vīsatigathā of the *Manidīpa Tīkā*, Vol.I, it is asserted: "*Sirī Mahāmāyā hi Bodhisattaṃ vijayitvā sattāhamattaṃ thatvā ito cavitvā Tusitabhavane purisabhāven'eva nibbattā, na itthibhāvenā ti*", "Having lived only for seven days after giving birth to

the Bodhisatta, Sirī Mahāmāyā passed away from this world and was reborn only as a man (male deity), not as a woman (female deity). It is a regular incident that all the mothers of Bodhisattas should live only seven days after childbirth and that they should all die to be reborn in Tusita Deva abode only as a god and never as a goddess." Therefore the fact that Mahāmāyā was born only as a male deity (Deva) in Tusita should be accepted without doubt.

The appointment of attendants for the Bodhisatta

For his son Prince Siddhattha, King Suddhodana selected and appointed two hundred and forty female attendants who were clean and fair, skilled in carrying out their duties such as breast-feeding, by giving sweet milk free of pungent, salty and other unpleasant tastes, bathing, carrying and nursing.

The king also appointed sixty male servants to help the female attendants and further appointed sixty officers who would oversee the duties of these men and women.

Of the two hundred and forty female attendants, sixty were to breast-feed the Bodhisatta Prince; another sixty were to bathe him with scented water and dress him; still another sixty were to carry him supporting and clasping with their hands, or in their laps and so on for long; and the remaining sixty had to share the same duty by taking over the Prince in turn. Thus the nursing work was distributed among two hundred and forty female attendants. With the sixty male servants and sixty officers, there were altogether three hundred and sixty persons responsible for looking after the little prince.

All this is given in accordance with the *Sutta Mahāvagga* and its *Commentary* where mention is definitely made of appointment of attendants by King Bandhumā for his son Prince

Vipassī (the Bodhisatta). On this basis, the appointment by King Suddhodana has been described.

In the *Swezon Kyawhtin* (Question No.33 of Volume I) this is asked in verse form by Shin Nandadhaja, the celebrated Sāmanera of Kyeegan village. The answer given by Kyeethai Layhtat Sayadaw is: "There are 60 Myanmar hours in one day and one night; since four nurses had to take charge in turn every one hour, multiply 60 by 4, and the result is 240."

If we take the reckoning made in the *Swezon kyawhtin*, "four nurses had to take charge in turn every one hour" in the sense that one was to feed, and another one was to bathe and dress, still another one to tend to him, supporting and clasping with her hands or in her lap, and the last one to carry on the same task after taking over the Prince in turn, then it is quite in consonance with what is contained in the exposition of the Mahāpadāna Sutta of the aforesaid *Sutta Mahāvagga Commentary*.

The selection of attendants as described in the Temiya Jātaka

In the exposition of the Temiya Jātaka, *Jātaka Commentary*, the detailed description of how King of Kāsi chose attendants for his son Temiya (the Bodhisatta) is recorded as follows:

(1) A tall woman was not appointed nurse because the child's neck is apt to become elongated for having to suck milk while remaining close to her bosom.

(2) A short woman was not appointed nurse because the child's neck is apt to become stunted for having to suck milk while remaining close to her bosom.

(3) A thin woman was not appointed nurse because the child's limb

such as thighs, etc., are apt to be hurt for having to suck milk while remaining close to her bosom.

(4) A fat woman was not appointed nurse because the child is apt to become crippled with its thighs, knees and legs deformed for having to suck milk while remaining close to her bosom.

(5) A long-breasted woman was not appointed nurse because the child's nose is apt to become snub as it might be pressed by her long breasts as he sucks milk while remaining close to her bosom.

(6) A woman with too dark a complexion was not appointed nurse because her milk is very cold and not suitable for the child in the long run.

(7) A woman with too white a complexion was not appointed nurse because her milk is very warm and not suitable for the child in the long run.

(8) A woman suffering from cough was not appointed nurse because her milk is very sour and not suitable for the child.

(9) A woman suffering from phthisis was not appointed nurse because her milk is pungent and bitter and not suitable for the child.

Thus such women were not appointed attendants; only those free from all defects were appointed, so says the above mentioned Commentary.

Relying on the statement of the Commentary, Manñi Sayadaw describes the same selection of attendants in verse form (v.498) in his *Mahāsutakārī Magha Deva Liṅkā Thit*. (The author then quotes the whole verse *in toto*, but we have skipped it over.)

**The upbringing of the Bodhisatta by Mahāpajāpati Gotamī
through breast-feeding.**

Though attendants were selected and appointed for Prince Siddhattha in the said manner, it was his aunt (or step mother) Mahāpajāpati Gotamī who more often than not breast-fed him. To explain: After the demise of Mahāmāyā Devi, King Suddhodana raised the Bodhisatta's aunt to the status of Chief Queen. Two or three days after the birth of the Bodhisatta by Queen Māyā, his aunt Mahāpajāpatī Gotamī bore Prince Nanda. When Queen Māyā passed away on the seventh day after the Bodhisatta's birth, Mahāpajāpati Gotamī entrusted her own son Prince Nanda (who was only three or four days old) to nurses, and she herself breast-fed the Bodhisatta and looked after him. It was in the lap of his aunt (and step mother) that the Bodhisatta stayed most of the time. (From the exposition of the Dakkhiṇāvibhanga Sutta in the *Uparipamāṇasa Commentary*.)

In this way, Prince Siddhattha the Bodhisatta grew up blissfully in a gradual manner under the care and treatment of hosts of attendants and in great pomp and splendour.

CHAPTER TWO

THE PERFORMANCE OF THE PLOUGHING CEREMONY

King Suddhodana performing the ploughing ceremony and saluting the Bodhisatta for the second time

The day arrived for King Suddhodana to perform the ploughing ceremony which was a regular seasonal festival held every year. On that day, the whole royal city of Kapilavatthu was decorated like the abode of Devas. All the people of the city including workers dressed in their best attire, having perfumed and adorned themselves with flowers, assembled in the palace square. In the fields where the ploughing ceremony was to be held, one thousand ploughs were kept in readiness, eight hundred of them being meant for the king and his ministers. Seven hundred and ninety-nine ploughs to be manned by the ministers were decorated with silver ornaments and equipped with ploughshares together with yokes, oxen and driving rods. The plough to be ridden and driven by the king was fully ornamented with red gold.

When King Suddhodana left the royal city with a great retinue of ministers, courtiers, bodyguards and other followers, he brought his son, the Bodhisatta, to the ceremonial sites and kept him under the delightfully cool shade of a big rose-apple (*Eugenia Jambolana*) tree in full foliage. The ground underneath the tree was well-carpeted with the best velvet cloth on which the royal child was placed. And above him was fixed a crimson red velvet canopy embroidered with gold and silver stars above; the whole place was screened off with heavy curtains, and guards were posted for security. The king then dressed himself in the regal accoutrement customarily put on for the ploughing ceremony and accompanied by ministers and courtiers proceeded to the auspicious field where the ploughing ceremony would be held.

On arrival at the auspicious field, King Suddhodana, mounted the golden plough which was specially prepared for him. The seven hundred and ninety-nine courtiers taking part in the ceremony also rode and drove their respective silver ploughs. The remaining two hundred ploughs were handled by two hundred royal farm workers who proceeded to plough the field thoroughly, going back and forth many times across the field. King Suddhodana ploughed the field only once to bring auspicious blessing to the ceremony by driving across the field from one side to the other. The ceremony was magnificently performed

So the nursing attendants and security guards assigned to look after the Bodhisatta Prince left their posts and came out of the royal enclosure, saying, "Let's us watch the grand spectacle of our lord performing the ploughing ceremony."

The Bodhisatta Prince's attainment of the First Ānāpāna Jhāna

In the meanwhile, the Bodhisatta, on looking around and seeing no one, quickly rose and sat cross-legged quietly and calmly. He then practised *ānāpāna* meditation, concentrating on the inhaling and exhaling breath, and thereby attained the first Rūpavacara Jhāna. (In this matter, it should be understood that the Bodhisatta achieved the first Rūpavacara Jhāna within a short time as a result of the habitual practice of *ānāpāna* meditation throughout many existences of successive aeons.)

The attendants who left their charge loitered around the foodstalls enjoying themselves for quite a while. All the trees with the exception of the rose-apple under which the Bodhisatta was sitting, cast their shade in a natural manner in line with the movement of the sun. When was past noon, the shades of the trees fell on the east. However, the shade of the rose-apple tree under which the Bodhisatta was resting did

not move with the sun, even after noontide, strangely remaining in a round shape as before.

The nursing attendants, eventually remembering, "Oh, the son of our lord has been left behind alone", hurried back and on getting inside after parting the curtains of the enclosure, saw with their own eyes and to their amazement the Bodhisatta Prince sitting crosslegged in the place of glory; and saw also the miracle (*pāṭihāriya*) of the shade of the rose-apple tree remaining fixed in the same position and in the same round shape. They went speedily to the king and reported, "Your Majesty, the royal son is sitting quietly and calmly in a certain strange posture. And though the shadow of other trees moved with the changing position of the sun, the shade of the rose-apple tree under which the prince reposed stood unchanged even after noontide, retaining its circular shape."

King Suddhodana quietly came along and observed; on seeing with his own eyes the two strange miracles, he uttered, "O Noble Son, this is the second time that I, your father, salute you," and made obeisance to his son lovingly and adoringly.

**Sakka the King of Devas sent Visukamma Deva
to create an auspicious royal lake for the Bodhisatta**

In this manner, when the Bodhisatta Prince reached the age of seven, having grown up happily amidst the luxury like that of Devas, King Suddhodana one day asked his ministers, "O men, what kind of sport pleases the children of tender age?" When the ministers informed him, "Your Majesty, young children like to play in the water," King Suddhodana sent for artisans and ordered them to select a suitable site to dig a magnificent royal lake.

Thereupon, Sakka the Deva King, becoming aware through reflection that steps were underway to select a lake-site, thought to himself: "It is not proper at all for the Bodhisatta to use a lake built by human beings; only the lake created by Devas will be appropriate for him." He summoned Visukamma Deva and assigned him the task of digging a lake, saying, "Go now, to the human abode, O Deva and create a suitable lake for the Bodhisatta to play about." To the question, "What kind of lake would you like me to create?" Sakka replied thus: "The lake that you will create should be free of mud and slime; its bed should be strewn with rubies, pearls and corals; it should be surrounded by walls made of seven kinds of precious stones. The descending steps leading into the lake should be made with planks of gold, silver, and rubies; the hand-rails should be of rubies and the main balusters supporting the rails should have their tops encrusted with corals. Inside that celestial lake, for the Bodhisatta to play water-throwing, you should create a golden boat equipped with a silver throne, a silver boat with a golden throne, a ruby boat with a coral throne and a coral boat with a ruby throne. They should also be furnished with golden bowls, silver bowls, ruby bowls and coral bowls for water-throwing. The said lake should be beautifully covered and graced with five kinds of lotus."

Visukamma Deva, after giving assent, descended to the human abode that very night and created a lake, complete in all details of the Sakka's instruction, on the site chosen by King Suddhodana. (Here, it may be questioned as to how the five kinds of lotus could grow and blossom in the lake which was devoid of mud. The answer is as follows: Visukamma Deva created small golden boats, silver boats, ruby boats and coral boats in such and such places in the said mud-free lake and made the solemn wish: "Let these small boats be filled with slime and thick mud and let five kinds of lotus grow and bloom in these mud-filled boats." Thus created and resolved by Visukamma Deva, five kinds of lotus thrived and bloomed in the royal lake.) The pollen from

the lotus flowers spread over the surface of the lake moving with the gentle breeze and rippling waves. Five species of bees in five different colours buzzed and droned merrily as they bustled from flower to flower. In this manner, Visukamma Deva created the royal lake as instructed by Sakka and returned to the celestial abode.

When the new day dawned, thousands of citizens saw the awe-inspiring magnificent lake; they exclaimed joyously, "Surely, this lake must have been created by Sakka and Devas for the Noble Bodhisatta Prince!" And so, with joy and delight, they went and reported the matter to King Suddhodana. King Suddhodana accompanied by a vast retinue went to see the lakes. When he saw the magnificence and splendour of the lake, he exclaimed with delight: "This lake verily is the creation of divine beings because of the power and glory of my son!"

Thereafter, the Bodhisatta Prince went to play in the water of the lake which was a requisite for celestial pleasures. (These are the words quoted from the exposition of the Sukhumāla Sutta, Devadūta Vagga, Tikanipāta, *Aṅguttara Commentary*, Volume II.)

The construction of three palaces for the use and enjoyment of the Bodhisatta Prince

The Bodhisatta Prince Siddhattha grew up in great comfort and luxury, enjoying such delights as playing in the water of the celestial lakes covered and graced with five kinds of lotus as said above, wearing very soft and smooth garments which were brand new and produced in Kāsi country, being at all times given cover and protection against heat cold, dust, mist and snow, with white umbrellas of Devas and men.

When he had thus grown up to the age of sixteen years, King Suddhodana thought, "It is time to build mansions for my son," and he had the most celebrated and skilled architects, carpenters, masons, sculptors and painters summoned to the palace for instructions. He then gave orders for the construction of three palaces named Ramma Golden palace, Suramma palace, and Subha Golden palace, specially designed to suit the weather conditions of the three seasons, after making necessary preliminary preparations such as ground breaking, at the chosen site at the time indicated as propitious by the stars.

These three palaces were of equal measurement in respect of length, breadth and height. They differed in respect of the number of tiers in the spires.

These three palaces are not described in detail in the Commentaries on the *Buddhavamsa* and *Jātaka*. They are described at length in the expositions of the Sukhumāla Sutta of the above *Aṅguttara Commentary*, in the exposition of the Māgandiya Sutta of the *Majjhimaṇṇāsā Commentary* and that of the Agarikasampatti chapter in the *Jinālaṅkāra Sub-Commentary*. What is presented here is the combined account of the expositions in these various texts.)

- (i) Ramma palace was built for residence during winter,
- (ii) Suramma palace was built for residence during summer, and
- (iii) Subha palace was built for residence during the rainy season.

(i) Ramma (Winter) Palace

The Ramma Palace had nine tiered-spire. The structure and room formations were designed, keeping the floors somewhat low so as to retain warmth. And meticulous care was taken in the arrangement of lion-propped windows and ventilators to prevent elements of cold from

outside such as snow, mist, and breeze from entering inside. Painters also drew pictures of blazing fires and flames on the walls, central planks, roofs, etc., of the said palatial mansion to dispel coldness on seeing them. Festoons of perfumes, flowers and pearls were hung dangling here and there at appropriate places. The ceilings were canopied with fabrics of pure wool and silk which were very soft and smooth and warmth-giving and which were adorned with stars of gold, silver and rubies giving out bright and flaming colours; besides, there were woollen partitions and gauze curtains adorned with velvet and woollen shawls which were very soft and smooth to the touch. Velvet garments and woollen apparel appropriate for the cold season were also kept in readiness for wear. In the winter season, nourishing seasonal food such as hot, spicy delicacies were well prepared in readiness. To keep the room warm, windows were kept open in the day and closed at night.

(ii) Suramma (Summer) Palace

There were five tiers in the spire of the Palace named Suramma. The structure and room formations were so designed as to provide ventilation; the tiers were built high, windows and shutters kept spacious and wide, and to procure as much breeze and coolness as required from outside, the main doors and windows were kept not too secure; some doors had perforations and others had nettings (made of iron, gold, silver). The walls, central posts, roofs, etc., were decorated with paintings of blue, red and white lotus to give soothing impressions to the observers. Brand new pots filled with water to the brim were installed near the windows and placed therein were aquatic flowering plants such as blue, red, white lotus, and lotus with a hundred petals. Mechanical devices such as fountains and showers were installed to cool and freshen appropriate places simulating the rainy season when greenness pervaded the scenery. Inside the mansion, flower pots and barrels filled with scented mud and slime were placed at suitable

corners and in them were planted five varieties of lotus. The ceilings were canopied with pure cotton fabric, which were soft and smooth and capable of generating a cooling effect; besides, there were golden partitions and soft, thin curtains which were beautifully and marvellously decorated; and floor carpets of very white cloth capable making the atmosphere cool. Sets of very thin white garments suitable for summer wear were also kept ready to wear. Cold and savoury food having the quality of coolness (*sītaviriya*) were also well prepared.

On the roof of the said Suramma palace were hung a network of small tinkling golden bells producing sounds which were sweet, soft and pleasant and excelling the sounds of the five kinds of celestial music. Ceilings made of fine gold sheets with very tiny holes were fixed under the roofing. When the water from the four ponds (to be described later) on the four sides of the mansion was pumped up by mechanical devices on to the ceilings it fell on the ceilings and trickled down through the tiny holes like rain drops as if it were raining.

Above the ceilings of golden sheets were spread out dried sheets of buffalo hide; then pebbles were lifted aloft by machines to the rooftop and from there released to fall on the stretched buffalo hides. The sound produced by these falling pebbles resembled the rumbling of thunder during the rainy season.

One hundred and eight huge pots made of gold and silver were filled with perfumed water and placed around the royal bed which was in an enclosure of embroidered netting with blue lotus designs. To have the effect of cool and pleasant atmosphere, blue, red and white lotus were planted in large bronze barrels filled to the brim with scented mud and placed here and there. The lotus bloomed when touched by the rays of the sun. All species of honey bees came inside the mansion and hovered around these lotus flowers sucking their sweet nectar. Thus Suramma Palace, the summer resort of the Prince, was always pervaded with

sweet fragrance of the flowers. The main door and the windows of that summer residence were kept closed by day and open by night (to have the cool wind element).

When the Bodhisatta took up his residence in this palace, and when it was time for playing in the water, pebbles were thrown on to the sheets of buffalo hides as has been mentioned above to produce roaring sounds as of thunder; water pumped up to the ceilings trickled down in drops through the fine holes therein as if it were raining. At that time, the noble Bodhisatta wearing blue garment and robe and adorning himself in blue, revelled in water, enjoying its coolness for the day in the company of forty-thousand attendants and followers who were also dressed and adorned in blue with their bodies perfumed.

On the four sides of Suramma (Summer) Palace, were four ponds in which the water was emerald green, cool and clean and covered all over with five kinds of lotus. Aquatic birds such as swans, ducks, herons, etc. of various hues, rising from the ponds on the east, flew across the palace making melodious sounds continuously, and went down and gamboled in the pond on the west. In this manner, these water birds from the west pond flew to the east, those from the north lake to the south and those from the south pond to the north and so on. The summer palace even during the summer months was pleasant as in the rainy season.

(iii) Subha (Rainy Season) Palace

There were seven tiers in the spire of the palace named Subha. The structure and room formations were so designed as to be of medium size, neither too low nor too high and neither too wide nor too narrow in order to generate both heat and cold. The main door and windows were designed to suit both the cold and hot seasons, some fitted with closely knit planks and some with holes and wire meshes. There were

paintings of blazing fires and flames and also pictures of lakes and ponds. Garments, robes and carpets which would suit both the cold and heat, forming an assortment of apparels used in the two previously mentioned palaces were kept for ready use. Some of the doors and windows were open by day and closed by night; and others were kept closed by day and open by night. (The beauty and perfection of this palatial mansion for the rainy season was identical with that of the summer and winter residences.)

THE ARCHERY DISPLAY

The Bodhisatta's display of skill in archery

After King Suddhodana the royal father had thus three palatial mansions constructed for his son in such grandeur and magnificence which no succession of kings had ever enjoyed before, he thought to himself: "My son has reached the age of sixteen. After crowning him king with the white umbrella raised, I shall watch him enjoying the luxury and glory of kingship." He then ordered messages to be sent to his eighty thousand Sakyan relatives thus: "Dear Sakyan princes, my son has come of age and is sixteen years old now. I will crown him king. All Sakyan princes should bring their daughters, who have come of age, to my palace."

When the Sakyan princes received the royal message from King Suddhodana, they refused to comply with his request, replying in derogatory terms: "Prince Siddhattha lacks education, although possessing a pleasant personal appearance. Not having acquired any skill of a livelihood, he will not be able to discharge his obligation to support a family. So we cannot accede to the demands of King Suddhodana and give our daughters."

(These words are as given in the *Commentaries* on the *Buddhavaṃsa*, the *Aṅguttara* and also in the *Jinālaṅkāra Sub-Commentary*. However, in the Introduction to the *Jātaka Commentary*, in the section on the *Buddhavaṃsa*, it is mentioned that Sakyan royal relatives made the derogatory remarks about Prince Siddhattha at one of their assemblies only when the Bodhisatta Prince Siddhattha had already been living in luxury in the three palatial mansions amidst forty thousand attendants headed by his Chief Queen Yasodhara Devi.)

On receiving the replies from the Sakyan princes, the fathers of the princesses, King Suddhodana went to the Bodhisatta Prince and related the matter. Then the Bodhisatta asked: "My dear father, I do not have to learn anything. What skill do you want me to display?" King Suddhodana replied: "Dear son, you should demonstrate to the royal relatives the art of archery with a bow which requires one thousand units of weight (*pala*) to draw." Prince Siddhattha then said: "In that case, royal father, have it proclaimed by the beat of drums in the royal city that on the seventh day from today, there will be a display of archery by me." King Suddhodana accordingly had it proclaimed widely all over the kingdom of Kapilavatthu by the beat of drums.

(With regard to the Pali term *sahassathāmadhanu* the *Samantacakkhu Dīpanī*, Vol.I, says that it can also mean a bow which requires one thousand men to draw" (in accordance with the expositions of the Tika-nipāta of the *Aṅguttara Commentary* and its *Sub-Commentary* and the *Commentary* on the *Buddhavaṃsa*). It adds: "If, however, the Pali word is taken to refer to the force or weight, it should be translated 'a bow which requires a force equal to one thousand units of weight (*pala*) to draw.' "

(The author continues to discuss the units of weight, *pala*, differently stated in Commentaries and Sub-commentaries and in the *Candakinnarī Pyo* and *Maghadeva Liṅkā*, which are famous works in Myanma literature. We have left them out from our translation.)

After the proclamation had been made by means of the drumbeat, arrangements were made to prepare a site for the Bodhisatta Prince's demonstration of archery skills and to construct a decorated viewing pandal for the ministers, palace ladies, retinue, service personnel, soldiers, and distinguished royal relatives. On the seventh day, when all the arrangements were completed, the king with his ministers, military commanders and guests were all seated in their respective places; the Bodhisatta after taking his seat on the gem-studded throne in the centre of the open ground, took hold of the big bow handed over to him by the royal attendants. (The bow required one thousand men to draw; or the bow required one thousand units or two thousand units of weight, *pala*, to draw.)

Sitting cross-legged on the throne, the Prince held the bow in his left hand, twisted the bow string round one big toe with which it was pulled to make it taut; then he struck the bow string with his right hand to adjust it. The vibrating sound emitted from the string was so loud that it echoed throughout the city of Kapilavatthu which appeared as if it was on the verge of flying up into the sky.

Thereupon, some people asked: "What is that sound?"; and some people replied: "This is the roaring sound of thunder." Others, however, said: "Oh, you do not know; this is not the sound of thunder; this is the sound produced when the Sakyan Prince Siddhattha, so graceful in form and resplendant in complexion, drew the bow which requires one thousand men (or two thousand units of weight, *palas*,) to stretch, and struck the bow string."

All the eighty thousand Sakyan princes and royal relatives witnessing the spectacular display by the Bodhisatta of striking and adjusting the bow strings were exceedingly delighted.

The demonstration of twelve minor types of archery

The noble Bodhisatta sent for the most famous master archers of Kapilavatthu by the name of Akkhaṇavedhi, Vālavēdhi, Saravedhi, and Saddavedhi and let them assemble in the palace ground. As for himself (much like in a previous existence, when the Bodhisatta was born as young Jotipāla, as mentioned in the Sarabhaṅga Jātaka of the Cattālīsa Nipāta), he stood in the midst of the four kinds of audience with a majestic bearing like a serpent prince emerging from the earth or Sakka the King of Devas at a military parade. He was clad in martial attire studded with rubies, wearing on his head a diadem adorned with nine kinds of multi-faceted precious gems and girdled around his waist was a sash massively finished with seven kinds of gems. He was holding a crescent-shaped bow, made of an animal horn, with coral-coloured strings and slung over his shoulder was a quiver of emerald colour.

The four aforesaid master archers were made to take up their positions at the four corners as those of a rectangular tank with their personal attendants carrying a supply of thirty thousand arrows each. He himself, however, held an arrow with a *vajira* diamond tip and called upon the four master archers to shoot at him simultaneously.

(1) The master archers pleaded, "Son of our Lord, we are the most accomplished archers who can shoot and hit the target many times in a flash of lightning (*Akkhaṇavedhi*); who can split into two halves a target as small as the tail hair or feather of an animal as if it were a target such as a brinjal (*Vālavēdhi*); who can shoot an arrow to hit another arrow which was shot ahead of it (*Saravedhi*); and who can

shoot to hit the target without seeing with the eyes but by listening to the sound (*Saddavedhi*). Your Highness is young and tender in age; we cannot have the heart to shoot at you."

Replying, "Fear not! If you can shoot to hit, keep on shooting me," he stood erect, fearless like a golden lion in the centre of the open court. Thereupon, the master archers started shooting simultaneously thousands of arrows in a flash of lightning with all their might. The Bodhisatta Prince stopped all the incoming arrows, repulsing them by striking them only with a single arrow tipped with a *vajira* diamond and manipulating them not to fall in disarray but making the arrow heads, tails, leaves and stems group together in a regular pattern to form a large chamber of arrows (*saragabbha*). In this manner, the four master archers had exhausted the thirty thousand arrows allotted to each of them. When the Bodhisatta Prince knew full well that all the arrows had been used up, he jumped out of the chamber of arrows without disturbing it.

At this demonstration of archery skill of stopping and warding off the incoming arrows (*sarapaṭibāhana*), the spectators consisting of princes and princelings, Brahmins and rich people, etc., who filled the whole of the surrounding expanse, made joyous exclamations of praise and wonder, by the beating of breasts; and their tumultuous applause reverberated in the sky almost causing the earth to tremble.

(This is in fact the kind of archery skill whereby all the incoming arrows from the enemies are stopped and struck down by one defending arrow, *sarapaṭibāhana*.)

(2) Thereupon, King Suddhodana asked his son: "Dear son, what do you call the archery skill that you have just demonstrated?" "Respected father, what I have demonstrated is the art of defending the incoming arrows of the enemy with one's own arrow, *sarapaṭibāhana*." King

Suddhodana asked again: "Dear son, is there anyone other than you who had mastered this skill?" In reply, the Bodhisatta Prince said: "Respected father, there is no one who has skill in this art in the whole Jambudīpa island besides myself." King Suddhodana then said: "Dear son, proceed to demonstrate to us other kinds of archery skill." Upon this the Bodhisatta Prince said, "These four master archers standing at the four corners were unable to shoot and hit my single self. Now I shall shoot with a single arrow and hit all the four master archers." Hearing these words of the Prince, the four master archers could not control themselves, shuddering with great fright.

Then the Bodhisatta Prince had four banana plants to be planted in the four corners where the four master archers were previously positioned; tying a piece of red silk thread to the tail of the arrow tipped with a *vajira* diamond, he aimed at one banana trunk and released the arrow. The arrow bore through the first banana trunk but without stopping there proceeded to the second banana trunk which it pierced; again continuing to pierce through the third and the fourth banana trunks, it finally hit and bore again the banana trunk he had first aimed at and came to rest in the hand of the Bodhisatta Prince. The four banana trunks each pierced through with red silk thread stood interconnected by it. The spectators resoundingly exclaimed and shouted in approbation.

King Suddhodana again asked his son, "Dear son, what is the name of the archery skill you have just demonstrated?" "Respected father, what I have just demonstrated is the archery skill of hitting all the intended targets in the form of a circle with a single arrow which returns (to the archer's hand). It is named *cakkavedhi*."

(This is in fact the kind of archery skill whereby a single arrow bores through all intended targets in a circular position and return to the hand of the archer, *cakkavedhi*.)

Then King Suddhodana said, "Dear son, proceed with the demonstration of other kinds of archery skill." The Prince proceeded to display the following varieties of archery skill one after another:

(3) *Saralaṭṭhi* skill, shooting the arrows continuously to form a stream resembling a long stretched vine or creeper.

(4) *Sararajju* skill, shooting the arrows continuously to resemble a series of strings.

(5) *Sarapāsāda* skill, shooting the arrows into a formation resembling a terrace.

(6) *Sarasopāna* skill, shooting the arrows into a formation resembling a stairways with tiered roofs.

(7) *Saramaṇḍapa* skill, shooting the arrows into a formation resembling a pavilion.

(8) *Sarapākāra* skill, shooting the arrows into a formation resembling a circular walling.

(9) *Sarapokkharanī* skill, shooting the arrows into a formation resembling a rectangular lake.

(10) *Sarapaduma* skill, shooting the arrows in successive tiers into a formation resembling a multi-petalled *paduma* lotus flower.

(11) *Saravedhi* skill, shooting the arrows in such a way that the preceeding arrow is hit by the succeeding one.

(12) *Saravassa* skill, shooting the arrows to cause a shower of arrows resembling the falling of rain.

These are the twelve minor skills in the art of archery.

The demonstration of the four major archery skills

In addition, Prince Siddhattha demonstrated the following four major archery skills to his royal father King Suddhodana and assembled royal guests:

- (1) The major skill of *Akkhaṇavedhi*, shooting volleys of arrows instantaneously in a flash of lightning at a target without any miss.
- (2) The major skill of *Vālavēdhi*, shooting to split into two halves a tiny target such as a feather as if it were a brinjal.
- (3) The major skill of *Saravedhi*, shooting to hit every preceding arrow by the subsequent arrows.
- (4) The major skill of *Saddavedhi*, shooting to hit a target not by sight but by listening to the sound.

Demonstration of archery skill in piercing through seven kinds of massive bodies

Besides, the Bodhisatta Prince also demonstrated the assemblage of people presided over by King Suddhodana the skill of shooting to pierce through seven kinds of massive bodies (*satta mahākāyapadāna*).

The seven kinds of massive bodies are enumerated as follows: (1) *cammakāya*, a great mass of hide; (2) *dārukaya*, a great mass of wood; (3) *lohakāya*, a great mass of bronze; (4) *ayokāya*, a great mass of iron; (5) *valikakāya*, a great mass of sand; (6) *udakakāya*, a great mass of water; (7) *phalakakāya*, a great mass of planks.

Of the seven kinds of massive bodies, (1) Other archers who could shoot to penetrate through a mass of hide were able to pierce through only one sheet of buffalo hide at their best. But the Bodhisatta Prince demonstrated by shooting through and through the mass of one hundred sheets of buffalo hide.

(2-7) Whereas other archers could shoot to penetrate through one plank of *udumbara* (*Ficus Glomerata*) of the thickness of eight finger-breadth, or one plank of *panasa* (*Pentaptera Tomentosa*) of thickness

of four finger-breadth, the Bodhisatta Prince could shoot to pierce through one hundred such planks. Similarly, whereas other archers could shoot to pierce through only one copper sheet of two finger-breadth thickness or an iron sheet of one finger-breadth thickness, the Bodhisatta Prince could shoot to penetrate many layers of such copper and iron sheets. Although other archers could shoot an arrow from the front through a cart loaded with sand or planks or hay to let it come out from the rear, or from its rear to let it come out from the front, the Bodhisatta Prince could shoot to penetrate through many such carts either from the front or from the back. Whereas other archers could shoot to cover a distance of just four *usabhas*¹ in water and just eight *usabhas* on land, the Bodhisatta Prince demonstrated shooting to cover many *usabhas* (or even *yojanas*, if desired, in water or on land). (Reproduced from the Asadisa Jātaka of the *Dukanipāta*).

(This in fact is the demonstration of archery skill of shooting through seven kinds of massive bodies, *Satta Mahākāya-padālana*.)

The marvellous skill in archery of Bodhisatta Asadisa Prince

The Bodhisatta demonstrated his skill in archery not only in his last human existence as Prince Siddhattha; he had also made the same kind of marvellous display of archery even while he was still in the early stages of Pāramī-fulfillment in his existence as Prince Asadisa. Here follows a brief account of this episode.

The Bodhisatta, while still fulfilling the Perfections, was born in one of the existences as Prince Asadisa, the eldest son of King Brahmadatta of the City of Vārāṇasī. When he attained the age of sixteen, he proceeded to the University town of Takkaśilā where under the world-famous teacher,

¹ *usabha*: a measure of length=140 cubits.

Disāpāmokkha, he learned the three Vedas together with the eighteen branches of learning to the highest stage of perfection. In particular he had mastered without equal the archery skills. When he returned to Vārāṇasī after completion of his study he refused the kingship offered to him as the elder son in accordance with the dying wishes of his father, King Brahmadatta. The ministers then elected the younger brother, Prince Brahmadatta, to be king. The elder Prince Asadisa continued to live the princely life in a peaceful manner. But the sycophants and opportune seekers serving the king, in order to sow the seeds of discord, maligned Prince Asadisa, saying to the king thus: "Prince Asadisa is planning to seize your throne." Believing these slanderous words, the king ordered the arrest of his elder brother, Prince Asadisa.

On being informed of the said matter by a well-wishing palace attendant, the Bodhisatta felt deeply hurt and left the kingdom of Vārāṇasī to go to another country. There he had words sent to the king that a master archer had arrived at the palace gate, seeking permission to be in the king's service. Summoning the master archer to his presence, the king questioned him as to the remuneration he sought for his services. Agreeing to be employed on a salary of one hundred thousand pieces of silver per annum, Prince Asadisa remained henceforth in the service of the king as an archer. The incumbent archers were jealous of the newcomer being thus paid a salary of one thousand a year, and spoke in disparagement of him.

One day, while in the royal garden near the auspicious stone-slab, the king saw a bunch of mangoes high up on the top of a big mango tree. Considering "It is impossible to climb up and pluck the mango bunch," the king summoned the old archers and asked them, "Can you shoot down that bunch of mangoes

with an arrow?" They submitted unanimously, "Your Majesty, there is no trouble for us to shoot it down; but Your Majesty has seen our performance many a time. Let the new archer, who is earning much more than we do, bring it down."

The king then sent for the Bodhisatta Prince Asadisa and asked him, "My son, can you shoot down that bunch of mango with an arrow?" The Bodhisatta Prince replied, "Your Majesty, if I have the permission to use the place where you are reclining, the job can be done." (He made this request as the stalk of the mango bunch was directly above the place where the king had been reclining.) The king moved out from his reclining position and permitted the Bodhisatta prince to shoot from there.

Unlike other archers, the Bodhisatta did not go about carrying his bow in his hand ostentatiously. He moved about with his bow folded and wrapped up in cloth. The Bodhisatta had an enclosure formed of screens and curtains. Then entering the enclosure to take off the white outer garment, he changed into red attire. He also then girded up his loins and had a red sash wrapped tightly round his chest, after which he took out the sword from inside the bag and hung it on the left shoulder; he then put on a cloak of the colour of gold and with the quiver slung on the back, held the large bow made of a ram's horn, each sector of which was fastened properly at the joints and set the bow strings of coral red colour. And, with a frontlet of precious gems adorning his head, and rotating the sharp arrow with his finger nails, he parted the curtain and came out like a Naga youth emerging from the earth. Then going straight to the place for shooting, he asked the king, "Your Majesty, shall I shoot down the bunch of mangoes with the ascending arrow or with a descending one?" The king replied, "My son, I had seen

many archers bring down (fruit) with the ascending arrow, but I have not seen archers shoot them down with the descending one. I want you to shoot and cut the stem with the descending arrow". The Bodhisatta Prince replied, "Your Majesty, this first arrow I am shooting will go up as far as Catumahārājika abode of Devas; I beseech you to be patient and wait for the arrow's descent from the said Deva abode." "So be it," said the king.

The Bodhisatta further explained thus: "Your Majesty, this first arrow I am shooting on its way up will cleave half the stalk of the mango bunch and when it descends from the sky, it will cut the remaining half precisely without missing it even by a hair's breadth and bring down the bunch. Behold now, Your Majesty": Uttering these bold words, the Bodhisatta shot the arrow accelerating its speed.

The said arrow went up after cleaving half the mango stalk (as the Bodhisatta had said). The Bodhisatta, judging, "the arrow may have reached the Catumahārājika Deva abode by now", shot out a second arrow with greater force and speed than the first one. The second arrow went up and struck the tail-feather of the first arrow to make it turn and fall downwards; and then it went up and up till it reached the Tāvātimsa abode of Devas where it was caught by the Tāvātimsa Devas.

The sound produced by the descending arrow cutting through strong winds in the atmosphere roared loudly like that of thunder as if to make the earth tremble. When people asked, "What is that sound?" the Bodhisatta replied, "It is the sound of the first arrow descending." He calmed the fears of the people who were feeling anxious lest the arrow might fall on them, saying, "Do not be afraid; the arrow will not be allowed to fall on the ground, I will catch it without causing harm to anyone."

The said arrow on coming down cut the remaining half of the stalk of the mango bunch without veering even a hair's breadth from it in the full view of the spectators and fell downwards carrying the bunch of mangoes with it. The Bodhisatta Prince Asadisa clutched in midair the falling arrow with one hand and the mango bunch with the other, not allowing them to fall to the ground.

The king and spectators marvelled at the astonishing and magnificent display and exclaimed, "We had never before witnessed such a wonderful demonstration." They applauded and praised the Bodhisatta Prince by clapping their arms with open hands, snapping their fingers and throwing up into the air their turbans and headgears by more than thousands. The king's audience, being pleased and delighted, lavished on him presents and rewards worth a crore of money; the king showered on the archer much bounty and a large retinue which may be likened to a heavy downpour of rain.

(This is a description of the wonderful skill in archery of the Bodhisatta, Prince Asadisa).

In this manner, the Bodhisatta had demonstrated the extraordinary wonderful skill in archery also at the time when he was born as Prince Asadisa. In this last existence as Prince Siddhattha also he demonstrated to the same assembly not only the aforesaid skill in archery, namely, the twelve minor kinds, the four major kinds, the seven kinds of shooting to pierce through massive bodies, but all skills, dexterity and accomplishments which a prince should learn and master. Only then the doubts and suspicions of the eighty thousand royal relatives, "Does he ever have manly accomplishments?" were cleared away.

THE ACCESSION TO THE THRONE

The assumption of kingship attended upon by forty thousand Sakyan princesses

In this manner, the Bodhisatta Prince Siddhattha displayed the skill in archery to dispel all distrust, disdain, slander and reproach heaped upon him by the royal relatives—a feat of skill which was beyond equal, so marvellous and rare to witness. Thereupon, all the royal relatives, being cleared of the doubts and misgivings they had entertained earlier, joyously proclaimed, "Never before in the royal annals of the Sakyan dynasty had anyone witnessed such feats of mastery as we have witnessed now", showering praises on the Bodhisatta. They were so fully delighted with such incomparable prowess and all-round accomplishments of the Bodhisatta Prince, that they willingly sent him their own royal daughters beautifully dressed and adorned for royal betrothal. The princesses of pure birth and matchless beauty sent to the royal court numbered forty thousand.

The beauty of Queen Yasodharā

Among the forty thousand Sakyan Princesses, the crown, the crest, and the foremost was the Chief Consort Yasodharā whose maiden name was Bhaddakaccānā.

Yasodharā Devī was, as has been said above, one of the connatals of the Bodhisatta. She was born out of the union of the Sakyan ruler Suppabuddha, the son of the Bodhisatta's grandfather, King Añjana of Devadaha Kingdom, and Princess Amitta, who was the younger sister of King Suddhodana. The Princess earned the name of Yasodharā for being endowed with pristine fame and great retinue. (*Yaso*=great

retinue and high repute; *dharā*=bearer, hence Princess who is endowed with great retinue and high repute.)

She was of golden colour, permanently eye-catching and beautiful, like an image cast of solid gold or as if the natural flesh and body was made of gold. With her matchless, proportionate body, and of dazzling radiance, she was comparable in beauty and comportment to the victory flag-post erected in the scenic and delightful celestial Kīlāmaṇḍala Amusement Park of Mara King named Manobhū. Like that of the celestial nymph (*Devaccharā*), her bodily radiance could illuminate the whole of her private chamber which was otherwise shrouded in total darkness. She was also endowed with five feminine charms of a virtuous woman, namely, (1) the beauty of skin (*chavi kalyāṇa*); (2) the beauty of flesh and muscles (*maṃsa kalyāṇa*); (3) the beauty of veins (*nhāru kalyāṇa*), (4) the beauty of bone structure, (*aṭṭhi kalyāṇa*); or the beauty of teeth formation, (*danta kalyāṇa*); (5) the beauty of hair, (*kesa kalyāṇa*); or, in other words, the beauty of bones, of skin, of hair, of flesh and of youth.

She also possessed pleasurable touch (*sukhasamphassa*) like the feel of cotton ginned a hundred times. She was free from six blemishes, viz., being too dark or too white; being too fat or too thin; being too short or too tall; the sweet fragrance of choice sandalwood emanating from her faultless graceful body always pervaded the air; her coral coloured mouth was also ever fragrant with the scent of the blue lotus. Baddakaccānā, Yasodharā Devī, was the noble 'treasure of the woman' worthy to be the consort of a Universal Monarch ruling over the four Continents.

The above description of the Princess Yasodharā gives only a few distinguishing features for easy portrayal. In fact, this Yasodharā Devī was unique among human beings and excelling female deities; she was actually enjoying the fruits accruing finally and simultaneously from all

the Perfections she had fulfilled, the deeds of merit she had performed in the previous innumerable existences. Subsequently, she became a woman of excellence and great worth, endowed with the most admirable peerless beauty amongst women of virtue and nobility.

Inauguration Ceremony

The eighty thousand royal relatives headed by King Suddhodana, father of the Bodhisatta, assembled at a grand and magnificent convention and celebrated the coronation of the Bodhisatta Prince Siddhattha which included the raising of the royal white umbrella over his head, the sprinkling of cool water (*abhiseka*) and the formal ascension to the golden throne.

From among the forty thousand princesses presented by the Sakyan relatives, ten thousand princesses were assigned to Yasodharā Devī to form her personal suite. The remaining thirty thousand princesses were assigned to be resident attendants in the three palaces, ten thousand in each of them.

The Bodhisatta Prince Siddhattha, surrounded by young maidens of noble Sakyan origin, was like a youthful Deva being attended upon by Deva Princesses or like Sakka the King of Devas; and he was entertained with very pleasant music played by all-female troupes. He lived amidst great and magnificent luxury of royalty, comparable to that of a Universal Monarch. He took up residence in the three magnificent and elegant palaces of Ramma, Subha, and Suramma in turn according to the three seasons, leading a life of happiness and comfort.

CHAPTER THREE

SEEING THE FOUR GREAT OMENS

Visisting the Royal Garden

In this matter, the Bodhisatta Prince Siddhattha became the reigning king of Kapilavatthu at the age of sixteen; when he attained the age of twenty-nine, after having enjoyed the comfort and luxury of Universal Monarch, attended upon by a retinue of forty thousand Princesses headed by the Chief Queen Yasodharā, he became desirous one day of visiting the Royal Garden. And so, he sent for the charioteer and ordered him: "Charioteer, have the chariot ready! I will go out to visit the Royal Garden." "Very well", replied the charioteer and had the royal chariot, excellent and fit only for noble personages, adorned with ornaments and to it were harnessed four thoroughbreds pure white like the full moon or *kumuda* lotus flower, and fast as the wind or Garuda, king of birds. When informed by the charioteer that the chariot was ready, the Bodhisatta Prince rode in the chariot which was gorgeous like a celestial mansion and headed for the royal garden in a grand procession.

(1) Seeing the omen of an old man

When thus the Bodhisatta Prince had covered some distance on his way to the royal garden, the Devas conferred; "The time for Prince Siddhattha to become a Buddha is drawing near. Let us show him omens which will cause him to renounce the world and become a recluse." They asked a Deva to assume the appearance of an aged man, having gray hair, no teeth, stooping back, and trembling with a walking stick in his hand. This omen of an old man created by the Deva could be seen by no one but the Bodhisatta and the charioteer.

On seeing the old man, the Bodhisatta Prince asked the charioteer, "O charioteer, the hair of that man is not like that of others; his hair is totally white. His body is also not like that of others: the teeth are gone; there is little flesh (on his body); with a stooping back, he is trembling all over. By what name is he known?" The charioteer replied: "Your Majesty, he is called an old man.

The Bodhisatta Prince, who had never even heard before the word 'old man', much less seeing one, again asked the charioteer, O charioteer, never before have I seen any one of such nature, whose hair is white, who has no teeth, who is emaciated and trembling with a stooping back. What is meant by an old man? The charioteer replied, "Your Majesty, one who cannot live longer is known as an old man (an old man is one who has a short time left to live for)."

The Bodhisatta then asked: "O charioteer, how is that? Am I also subject to old age? Am I also one who cannot overcome the nature of ageing?" When the charioteer replied, "Your Majesty, all of us including Your Majesty as well as I are prone to old age; there is no one who can overcome the nature of ageing", the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot overcome the nature of old age, I, being prone to old age, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the old man is seen and drive back to the palace. "Very, well, Your Majesty," replied the charioteer who, instead of proceeding to the royal garden, turned the chariot round at the very place where the old man was seen and drove it back to the golden palace.

The Bodhisatta's *samvega*

It is the nature of lions, when shot with an arrow, not to seek primarily to remove the arrow which is the effect, but to seek

the hostile hunter who has shot the arrow and who is the prime cause of the coming of the arrow. Of the two phenomena, of cause and effect, Buddhas also do not seek to eliminate the effect which is like the arrow, but they seek and find out through intelligence the cause which is like the enemy hunter who shoots the arrow. Therefore, the Buddhas are like the lions. The charioteer had merely explained worldly nature of decay and old age (*jarā*) as far as he understood but the Bodhisatta Prince as befitting one who desires to become a Buddha knew distinctly on reflection that birth (*jāti*) was the prime cause of the process of ageing (*jarā*). After coming back to the golden palace, the Bodhisatta Prince reflected with penetrative *saṃvega*, "Oh, birth is detestable indeed. To whomever birth is evident, to him ageing is also evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of the guards

King Suddhodana sent for the charioteer and asked him: "O charioteer, why did my son return in a hurry without proceeding to the garden?" The charioteer replied: "Your Majesty, your son has seen an old man so he came back in haste." King Suddhodana mused: "My son should become a ruler over this country. He must not renounce the world and become a recluse. The prediction of the court Brahmins that he would renounce the world and become a recluse must be proved wrong. O courtiers, why did you spoil my plans? Arrange quickly more palace attendants than before; then with more female attendants and dancing girls surrounding him, my son, while enjoying the five sensual pleasures, will no longer think of becoming a recluse." So saying, he ordered to increase the number of guards in the surrounding places at every half *yojana* distance (two *gāvutas*) in all the four directions.

(When the Bodhisatta Prince came out to the royal garden for enjoyment, he was accompanied by a contingent of troops half a *yojana* in extent; as the chariot reached a place where it forged ahead, leaving the forces behind in the procession, the great Arahāt Brahmās of the Suddhāvāsa abode, by dint of supernatural power, created the form of an old man in front of the chariot, to be visible only to the prince and the charioteer. The Arahāt Brahmās of the Suddhāvāsa abode, considering, "The Bodhisatta prince is now being mired in the slough of five sensual pleasures like the bull elephant getting swamped in a quagmire. We should let him regain the sense of mindfulness", showed him the form of an old man. The other omens which would appear later should also be understood in the same manner. This account is from the *Commentary* on the Mahāpadāna Sutta.)

(2) Seeing the omen of a sick man

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life; his sense of religious urgency, generated by the detestation of the nature of birth and old age, became slightly diminished.

When four months had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, the Prince saw the form of a sick man created a second time by Devas; the man was in great pain being oppressed by disease, and could sit up or lie down only when helped by others; he was helplessly lying in bed covered with his own filth.

Thereupon, the Prince asked the charioteer: "O charioteer, the eyes of that man are not like the eyes of others; they are weak and unsteady. His voice is also unlike that of others; he keeps on crying with an unbearable shrill. His body is also not like the bodies of others. It appears much worn out and exhausted. By what name is he known?" The charioteer replied, "Your Majesty, he is known by the name of 'sick man'."

The Bodhisatta, who had never before seen a sick man or even heard of the word 'sick man' asked the charioteer again, "O charioteer, I have never come cross such a person, who sits up and lies down only with the help of others, who sleeps mired in his own filth and keeps on shrieking unbearably. What is meant by a sick man?" Explain the nature of this sick man to me." The charioteer replied: "Your Majesty, a sick man is one who knows not whether he will or will not recover from the illness afflicting him now."

The Bodhisatta then asked: "O charioteer, how is that? Am I also prone to illness? Am I also one who cannot overcome the nature of ailment?" When the charioteer replied, "Your Majesty, all of us including Your Majesty as well as I are subject to illness; there is no one who can overcome the nature of ailment." the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot overcome the nature of ailment, I, being prone to illness, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the sick man is seen and drive back to the palace." "Very well, Your Majesty", replied the charioteer who, instead of proceeding to the royal garden, turned the chariot round at the very place where the sick man was seen and drove it back to the golden palace.

The Bodhisatta's *saṃvega*

As has been said above, although the charioteer merely explained the painful, unbearable, oppressive worldly nature of illness (*vyādhī*), as far as he understood, the Bodhisatta, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of illness, and of the above-mentioned old age. Back at the golden palace, the Bodhisatta Prince reflected with penetrative *saṃvega*: "Oh, birth is detestable indeed! To whomever birth has become evident, to him ageing is bound to become evident; illness is bound to become evident." Having reflected thus, he became cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of guards

King Suddhodana sent for the charioteer and questioned him as before. When the charioteer replied, "Your Majesty, your son came back in a hurry because he has seen a sick man", King Suddhodana thought to himself as before and said in the aforesaid manner, and ordered further increase of guards to be placed every three *gāvutas* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(3) Seeing the omen of a dead man

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace life, and his sense of religious urgency generated by the

detestation of the nature of birth, old age and illness became slightly diminished.

When four month had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, he saw the omen created and shown by the Devas for the third time, namely, a crowd of people and a stretcher (bier) decorated with multi-coloured cloth. Thereupon, he asked the charioteer: " Charioteer, why are all these people gathering around? Why are they preparing a stretcher decorated with multi-coloured cloth?" The Charioteer replied: "Your Majesty, the people are gathering around and preparing the stretcher because someone has died."

(He had never seen a bier before; he had seen only a stretcher. He asked, therefore: "Why are all these people gathering around and preparing a stretcher?")

The Bodhisatta who had never seen a dead person before or even heard of the dead, commanded the charioteer: "O charioteer, if they are assembled and engaged in making a stretcher, drive me to where the dead man lies." The charioteer said. "Very well, Your Majesty", and drove the chariot to where the dead man was lying. When the Bodhisatta saw the dead man, he asked: "O charioteer, of what nature is this dead man?" The charioteer replied: "Your Majesty, when a man dies, his relative will never see him again; nor will see his relatives any longer."

Thereupon, the Bodhisatta Prince asked further: "O charioteer, how is that? Am I also subject to death like that man? Am I also one who cannot overcome the nature of death? Will my father, mother and relatives not see me again one day? Will I also not see them again one day?" The charioteer replied: "Your Majesty, all of us including Your

Majesty as well as I are subject to death. There is no one who can overcome death. It is certain that one day your royal father, mother and relatives will not see you any more and it is equally certain that one day you will no longer see them."

(The royal mother in this context refers to Mahāpajāpati Gotamī, the aunt and step-mother.)

Thereupon, the Bodhisatta Prince said, "O charioteer, if all human beings, each and every one of them, cannot overcome the nature of dying, I, being subject to death, desire no more to go to the royal garden and enjoy the pleasures therein. Turn back even from this place where the dead man is seen and drive back to the royal palace." "Very well, Your Majesty", replied the charioteer who, instead of proceeding to the royal garden, turned the chariot round at the very place where the dead man was seen and drove it back to the golden palace.

The Bodhisatta's *samvega*.

As has been said above, although the charioteer merely explained the worldly nature of death (*maraṇa*) as far as he understood that when a man died, the relatives who were left behind would never see him again; nor would the man who passed away see again the relatives he had left behind, the Bodhisatta Prince, like the lion king and befitting one who desires to become a Buddha, knew distinctly on reflection that birth was the prime cause of the three phenomena: death, old age, and illness, which he had seen previously. After his return to the golden palace, the Bodhisatta Prince reflected with penetrative *samvega*, 'Oh, birth is detestable indeed! To whomever birth has become evident, to him old age is bound to become evident, illness is bound to become evident, death is bound to become evident." Having reflected thus, he became

cheerless and morose; he remained gloomy and dejected.

King Suddhodana increased the strength of the guards

King Suddhodana sent for the charioteer and questioned him as before. When the charioteer replied, "Your Majesty, the royal son came back in a hurry because he has seen somebody dead", King Suddhodana thought to himself as before and said in the same manner and ordered further strengthening of guards to be placed at every *yojana* in the four directions; he also arranged to appoint more palace attendants and dancing girls.

(4) Seeing the omen of a recluse

Deceived and distracted by the five pleasures of the senses increasingly provided and arranged by his father King Suddhodana to deter him from renouncing the world and becoming a recluse, Prince Siddhattha spent his time enjoying the pleasures and luxuries of the palace and the sense of religious urgency generated by the detestation of the nature of birth, old age, illness and death became slightly diminished.

When four months had passed after living such a life of luxury, the Bodhisatta Prince again rode out to the royal garden in the chariot drawn by the thoroughbreds as before. On the way, he saw the omen created by the Devas for the fourth time, a man who had embraced the life of a recluse with a clean shaven head and beard wearing a bark-dyed robe. "O charioteer," said the Prince, "This man's head is not like the heads of others; he is with a clean shaven head and also has his beard removed. His clothes are also not like those of others and are bark-dyed. By what name is he known?" The charioteer replied: "Your Majesty, he is known as a recluse."

The Bodhisatta asked the charioteer again: "O charioteer, what is meant by a 'recluse'? Explain the nature of a recluse to me." The charioteer replied: "Your Majesty, a recluse is a person who, bearing in mind that it is good to practise the ten courses of wholesome actions (*kusalakammāpathas*), beginning with generosity (*dāna*), has gone forth from worldly life and put on the bark-dyed clothes; he is a man who, bearing in mind that it is good to practise the ten courses of wholesome actions which are in accord with righteousness, which are free from blemish, which are clean and pure, has gone forth from the worldly life and put on the bark-dyed clothes; he is one who, bearing in mind that it is good to refrain from ill-treating sentient beings, to work for the promotion of their welfare, has gone forth from the worldly life and put on the bark-dyed clothes."

(Here, although the charioteer had no knowledge of a recluse or his virtues since it was a time prior to the appearance of a Buddha and his Teachings, he said through supernatural powers of the Devas, that the man was a recluse, and explained the virtues of a recluse. This account is taken from the *Buddhavaṃsa Commentary* and *Jinālaṅkāra Sub-commentary*.)

(Those Bodhisattas with a much longer life-span saw the four great omens one after another with the lapse of a hundred years between one and the next occasion. In the case of our Bodhisatta, however, appearing during a far shorter span of life, intervening period between any two events was four months. According to the *Dīgha Nikāya* reciters, however, the Bodhisatta saw all the four great omens in one day. *Buddhavaṃsa Commentary*.)

Thereupon, the Bodhisatta said to the charioteer: "This man is truly admirable and noble for having gone forth from the world, bearing in

mind that it is good to practise the ten courses of wholesome actions, which are in accord with righteousness, which are free from blemish, and which are clean and pure. That man is admirable and noble for having gone forth from the world bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare. Just because he is admirable and noble, charioteer, drive the chariot to the place where that recluse is." Saying, "Very well, Your Majesty", the charioteer drove the chariot to where the recluse was. On reaching there, the Bodhisatta asked the recluse, a creation of the Devas: "O man, what is that you are doing? Your head is not like the heads of others; your clothes are also not like those of others". When replied by the recluse, a creation of the Devas through their supernormal powers, "Your Majesty, I am known as a recluse", the Bodhisatta asked him further: "What do you mean by a recluse?" The recluse, actually a supernormal form created by the Devas (*iddhirūpa*), replied: "Your Majesty, I am one who has gone forth from the household life, having shaved off the hair and beard and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, beginning with generosity, which are also known by four special epithets: *Dhamma* for being righteous, *Sama* for being in accord with righteousness, *Kusala* for being blemish-free and *Puñña* for being pure and clean both as cause and effect; and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare." Thereupon, the Bodhisatta Prince said in acknowledgement and approval, "You are indeed admirable and noble. You have gone forth from the household life, having shaved off the hair and beard, and wearing the bark-dyed clothes, and bearing in mind that it is good to practise the ten courses of wholesome actions, which have the special epithets of *Dhamma*, *Sama*, *Kusala* and *Puñña*; and also bearing in mind that it is good to refrain from ill-treating sentient beings and to work for the promotion of their welfare."

The date of the Bodhisatta's renunciation

Before he renounced the world by going forth from the household life, the Bodhisatta made four visits to the royal gardens. On his visit to the royal garden riding on the chariot drawn by thoroughbreds on the full moon of *Āsālha* (June-July) in the year 96, Mahā Era, he saw on the way the first omen, that of an old man. On seeing this omen he discarded the pride arising from exuberance of youthfulness (*yobbana mana*).

Then, when the Bodhisatta Prince proceeded again to the royal garden as before on the full moon of *Kattikā* (October-November), he saw on the way the second omen, that of a sick man. On seeing this second omen he discarded the pride arising from the exuberance of sound health (*ārogya māna*).

On proceeding again to the royal garden as before on the full moon of *Phagguna* (February-March), he saw on the way the third omen, that of a dead man. On seeing the third omen, the Bodhisatta discarded the pride arising from the exuberance of being alive (*jīvita māna*).

Then again, on the full moon of *Asalha*, in the year 97, Mahā Era, the Bodhisatta went out to the royal garden as before. He saw on the way the omen of the recluse. The sight of this omen awakened in him a liking for the life of a recluse; and, making the resolution, "I shall become a recluse this very day," he proceeded on his journey to reach the garden the same day.

(The *Dhammasaṅgani* of the Abhidhamma Piṭaka gives an exposition on *saṃvega* in the Nikkhepa Kaṇḍa as follows: The fear of *jāti* or the knowledge that *jāti* is a big fearsome danger is called *jātibhaya*; the fear of *jarā* or the knowledge that *jarā*

is a big fearsome danger is called *jarābhaya*; the fear of *vyādhi* or the knowledge that *vyādhi* is a big fearsome danger is called *vyādhibhaya*; and the fear of *maraṇa* or the knowledge that *maraṇa* is a big fearsome danger is called *maraṇabhaya*. The group of these four kinds of knowledge is known as *saṃvega*.)

(Of the four kinds of great omens already described, the first three are known as *saṃvega nimitta*, omens which give rise to sense of religious urgency. Because, if birth takes place, there is unavoidable certainty of manifestation of ageing, illness and death. Because of the arising of birth, there is bound to be the arising of ageing, illness and death. There is no escape from ageing, illness and death for one who has been born. To one who looks upon these phenomenal dangers as fearsome, harsh and dreadful, they form the cause for the arising of terrible fright and alarm in them.)

(The last omen, that of a recluse, is the manifestation to encourage the practice of the Dhamma, as a way of escape from the said dangers of ageing, illness and death. Hence it is called *padhāṇa nimitta*, omen which gives rise to sense of meditation-al exertion.)

Sakka despatched Visukamma Deva to help the Bodhisatta Prince dress up

The Bodhisatta Prince spent the whole day in the royal garden, playing and enjoying its delight; after taking a bath as the sun began to set, he remained sitting elegantly on the auspicious stone slab. At that moment he felt inclined to get himself dressed up. Sakka, becoming aware of the wish of the Bodhisatta, despatched Visukamma Deva who taking the guise of a barber in the service of the Bodhisatta came to him and dressed him up with celestial attire and adornments. (Herein the

glory of the Bodhisatta dressed in celestial attire should be visualized in anticipation.)

Just while the musicians were entertaining, with five kinds of musical instruments and others with singing and dancing, and even while the Brahmins were extolling him in sweet words of praise, "May Your Majesty be crowned with success, free from all forms of danger and hostility; may you be blessed with glory and happiness", the Bodhisatta Prince, thus dressed up in five celestial adornments ascended the royal chariot, decorated with precious ornaments to return to the royal palace.

The birth of son Rahula

At that moment, King Suddhodana, the royal father received the information that the Bodhisatta's Chief Queen Yasodharā had given birth to a son. So he sent royal messengers to the Bodhisatta Prince with the glad tidings: "Go convey this good news to my son." When the Bodhisatta Prince Siddhattha heard the news that a son had been born, he remarked, as befitting one who kept in mind the sense of religious urgency (*saṃvega*): "The Asura Rahu¹ who will seize and keep me captive has been born; a great bondage has come into existence!"

When asked by King Suddhodana, "What has my son said?" the messengers related to him the remarks made by the Bodhisatta Prince. Thereupon, King Suddhodana announced the name and title of his grandson thus: "From now on, my grandson shall be known by the name of Prince Rāhula."

Rahu' is the name of the Asura (Demon of Fallen Deity) who is supposed to be responsible for the eclipse of the moon by taking it in his mouth.

Sakya Princess Kisā Gotamī's joyous utterance of peace

The Bodhisatta entered the royal capital of Kapilavatthu riding the chariot accompanied by a large retinue with majestic elegance at its height. As the Bodhisatta was thus entering the royal city by the chariot, the Sakyan Princess by the name of Kisā Gotamī, who was possessed of charm and beauty, and who was not lowly birth but of high noble lineage, on seeing the physique (*rūpakāya*) of the Bodhisatta Prince from where she was on the outer terrace of her mansion, and feeling delighted, uttered her feeling of joy as follow:

Nibbutā nūna sā mātā.

Nibbutā nūna so pitā.

Nibbutā nūna sā nārī.

Yassā' yam īdiso patī.

Peaceful and happy will be the mind of the fortunate mother who has given birth to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, superb in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her son's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate father who has given rise to such a son possessing the splendour like the rising sun, an extraordinary son of noble birth, top in beauty, super in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of his son's talent and beauty his joyful satisfaction, day after day, will result in peace of mind.

Peaceful and happy will be the mind of the fortunate woman who has become the wife of such a husband possessing the

splendour like the rising sun, an extraordinary husband with virility, top in beauty, super in grace, foremost in intelligence. Reflecting meticulously on the twin attributes of her husband's talent and beauty, her joyful satisfaction, day after day, will result in peace of mind.

(When oil is poured into a pot and when it is filled to the brim, oil overflows. In the same way, when someone feels intensely joyful and satisfied for some reason or the other, the said feeling of joy and satisfaction (*pīti & somanassa*) becomes, as it were, full in the stomach and spills out. The outburst of such feeling of joy and satisfaction expressed in the form of verse (*gāthā*) or in the form of prose (*cuṇṇiya*) is called *udāna*, expression of intense feeling of joy.)

Hearing the joyful utterance by the Sakyan Princess Kisā Gotamī, the Bodhisatta Prince reflected "This cousin sister of mine, Sakyan Princess Kisā Gotamī, has made the joyful utterance that the sight of such a personality (*attabhāva*) will give delight and serenity to the mother, the father and the wife. Now, what is that which when extinguished will bring true peace of mind?" It then occurred to the Bodhisatta, whose mind was already detached from defilements (*kilesa*), thus: "There is true peace only when the fire of passion (*rāga*) is extinguished; there is true peace only when the fire of hatred (*dosa*) is extinguished, there is true peace only when the fire of delusion (*moha*) is extinguished, there is true peace only when the heat of defilements such as conceit (*māna*), wrong views (*diṭṭhi*), etc., subsides. This Princess Kisā Gotamī has spoken pleasant words about the element of peace. And, I am one who is going round in search of Nibbana, the Ultimate Reality, which is the true extinction of all suffering. Even as of today, I should renounce the world by going forth and becoming a recluse in the forest to seek Nibbāna, the Ultimate Reality." With this thought of renunciation occurring continuously to him, the Bodhisatta Prince, saying "Let this pearl necklace be the

teacher's fee for the Princess Kisā Gotamī for reminding me to go in search of the element of extinction, Nibbuti", took off the pearl necklace worth one lakh from his neck and had it sent to Kisā Gotamī. The Princess was overjoyed with the thought, "This cousin of mine, Prince Siddhattha, has sent me the present because his mind is inclined towards me."

The Bodhisatta Prince went up the residential palace, which was dignified, elegant, marvellous for delightful living, and reclined on the royal couch. The moment he reclined thus, all the female palace attendants and dancing girls who possessed the celestial beauty of form and complexion and who were adept in the art of singing, dancing and making music gathered round him with five kinds of musical instruments in their hands and started playing them, dancing and singing to let him enjoy the five kinds of sensual pleasure. But being disgusted with and wearied of activities which would kindle the fire of defilements, he found no pleasure in such entertainments of singing, dancing and music and fell asleep in a moment.

Even as the Bodhisatta Prince had fallen asleep instantly, the female palace attendants and dancing girls thought to themselves thus: "We dance, sing and play music for the Bodhisatta Prince; but he has fallen asleep. Why should we now exhaust ourselves?", and they too fell asleep with their musical instruments pressed underneath. The fragrant oil lamps kept alight inside the golden palace continued to illuminate brilliantly.

Renunciation of the Bodhisatta Prince consequent on deep sense of religious urgency, *saṃvega*.

On waking up, the Bodhisatta Prince sat cross-legged on the couch and looked around. He saw dancing girls asleep, some with their musical instruments pressed underneath and with saliva flowing out

from the mouth, soiling their cheeks and bodies, some grinding their teeth, some snoring, some jabbering, some with their mouths open, some with no clothes on but with bodies bare, some with their hair loose and in confusion—all looking like loathsome dead bodies in a cemetery.

Seeing the said detestable changes and transformations in the dancing girls, the Bodhisatta Prince became all the more detached from objects of sensual pleasures. This is how the detachment took place:

(1) *Appassādā-kāmā*: The five objects of sensual pleasures are less of enjoyment and more of suffering and grief. The faults and defects of the five objects of sensual pleasures are, in fact, quite numerous!

(2) *Aṭṭhikankalūpamā-kāmā*: The five objects of sensual pleasures are like a piece of fleshless bone. When a lean and hungry dog finds a piece of bone completely stripped bare of any flesh, with saliva trickling down, it bites the bone but it cannot get satisfied; because of the rank smell of the bone it cannot leave it and go elsewhere. It continues on biting the bone from the top to the bottom, from the bottom to the top and again in the middle with the ardent expectation of relishing the taste and getting satisfied; but the dog may meet with its death without finding any taste in the bone. In the same way, men and women, all sentient beings, cling to the bone-like material objects of sensual pleasures, both animate and inanimate, such as gold, silver, land and estates, wives and children, etc., just like the lean hungry dog. Although they enjoy having these objects, for a long time with much longing and craving, they never become satisfied. They remain in great hope of finding relish and satisfaction. Being attracted and overwhelmed by the sense desires aroused in them by the objects of sensual

pleasures, sentient beings cannot abandon these objects; without any thought of renouncing the world to free themselves from the bonds of the pleasures of the senses, they fondly keep on clinging to them, eventually to meet death at the feet of their wives and children (while fulfilling their obligations of the household life). Therefore, the five material objects of sensual pleasures are very much like piece of fleshless bone; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(3) *Maṃsapesūpamā-kāmā*: The five sensual pleasures are indeed like a chunk of meat. Take, for example, an eagle that flies away after snatching a chunk of meat; it is given chase by a number of other birds which gather round and attack it. As long as the eagle holds the meat, it is subject to relentless attack and has to endure much suffering; as soon as he discards the piece of meat, he is relieved of such woe. Another bird which in turn picks up the piece of meat and flies away is again chased, surrounded and attacked by other birds. Thus each eagle which becomes attached to the meat, which snatches it and flies away, faces the same predicament. In a similar manner, he who clings to the objects of sensual pleasures, which are like the piece of meat, as 'mine', 'my own', is subject to constant dangers of robbery, looting, and cheating, by the five enemies: water, fire, ruler, thief, and unloved ones who will wreak havoc and misery at every opportunity. If, on encountering these enemies, he puts up a defence against them to the best of his ability, he is likely to face loss of life under unfavourable circumstances. As long as he keeps on clinging to these objects of sensual pleasures, he remains surrounded by all kinds of dangers, leading a life of restriction. Only through discarding them all will he get the opportunity to live in peace. Therefore, the five material objects of sensual pleasures are very much like a chunk of meat; they

are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(4) *Tiṇukkūpamā-kāmā*: The five objects of sensual pleasures are indeed like a firebrand of grass; when a large bundle of grass is lighted and carried against the wind, it would start burning from the tip continuously downwards, and unless it is thrown away, it would burn parts of the carrier's limbs such as hands and legs, etc.; he would thus perhaps meet death or suffer intense pain bordering on death. In the same manner, the material objects of sensual pleasure, when grasped and taken hold of with the hands of craving as 'my own', 'mine', 'my property', would burn all those, who rejoice in thier possessions, with the fires of anxieties for their safekeeping. In spite of endearing care and attention, if these material objects of sensual pleasures, through natural course of things, become despoiled and wasted, they would develop the big fire of suffering through anxiety and worry. At times, these raging fires of material objects of sensual pleasures would develop into fires of death (*marañā*). Therefore, to take possession of these material objects, both animate and inanimate such as wives and children, land and estates, etc., is just like taking possession of the blazing flames and fires. Therefore, the five material objects of sensual pleasures are very much, like the burning grass bundles; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(5) *Aṅgārakasūpamā-kāmā*: The five objects of sensual pleasures are indeed like a pit of embers. Being covered by ashes with no visible smoke or flame, the pit of acacia wood embers looks deceptive as if it were not fire; But anyone who descends into the pit with no recognizable signs of fire would get burnt more severely than being scorched by a blazing flame.

He may even lose his life. In a similar manner, the five material objects of sensual pleasures, appear superficially to be pleasant as manifested through sight, sound, smell, taste and touch, and do not seem to be burning hot. By craving for and taking into possession of these objects, when one descends into the ember-pit of sensual pleasures, one suffers great pain and misery. Burning with visible blazing flames, is apparent to all; but burning of various tubers, such as arum, yam, etc., which are kept buried in a heap of embers, is not apparent though the intensity of heat there is much greater than that of a blazing fire. In the same way, those who descend into and get sunk in the ember-pit of sensual pleasures burn not with flames visible to all, but with an intense internal heat. Even as the various tubers, such as arum, yam, etc. kept buried in the ember-pit get burnt, they are burnt internally suffering great anguish unknown to others by latent heat generated by various thoughts of sensual pleasures, by various difficulties encountered in earning their livelihood, and by all kinds of worry involved in maintaining and feeding their families.

This sensual world which is replete with material objects of sensual pleasure is like a large pit of embers; the bigger the number of material objects of sensual pleasures, the greater the mass of burning embers in the pit. The sentient beings of sensual world are like the tubers such as arum, yam, etc. kept buried inside the burning embers. Therefore, the five objects of sensual pleasures are very much like the pit of embers; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(6) *Supinakūpamā-kāmā*: The five objects of sensual pleasures are indeed like a dream. A person, while in slumber may dream of himself being a wealthy man, a provincial

governor (*padesarājā*) or an emperor (*ekarājā*), enjoying to his heart's content whatever pleasure of the sense he wishes, thus leading a life of luxury. In his dream, everything seems to be actually happening. It appears as if there would be no end of this luxurious living but when he suddenly wakes up before completion of enjoying the luxurious pleasures in the dream, he finds them untraceable, intangible, and of no avail. In the same way, men and Devas of the sensual world are indulging themselves in their respective mundane and celestial pleasures, being led on by craving (*taṇhā*), and being deluded by craving (*taṇhā*), pride (*mānā*) and false belief (*diṭṭhi*) into thinking that their life of pleasure is real, permanent and enduring. They are just dreaming. During the infinitesimally short duration of the present life time, while in the course of enjoying the dream-like sensual pleasures, one has to pass into another existence, leaving behind all these sensual pleasures one is so attached to. Then, just as all those pleasurable things one encounters in one's dream vanish without any trace the moment one wakes up, so also all the material objects of sensual pleasures one has clung to as my own, "mine", 'my property', during the short duration of the present life, all of them without exception, turn out to be things which have nothing to do with oneself. Therefore the five objects of sensual pleasures are very much like things in a dream; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(7) *Yācitakūpamā-kāmā*: The five objects of sensual pleasures are indeed like articles taken for use on temporary loan. For example, there are those people who having no possession of their own have to hire jewellery such as precious stones, gold and silver, to wear on festive occasions. While they enjoy wearing them as their own with all happiness just before they

return them or before they are asked by the owners to return; they feel sad and dejected when they have none of the borrowed treasures in their hands after returning them to the owners. In a similar manner, when their past meritorious deeds produce beneficial results in the way of enjoyment of sensual pleasures, they are liable to be deluded into thinking that such beneficence would last forever. When these objects suffer loss or destruction in consequence of one's past evil deeds, or when one passes away, they turn out to be things in no way relevant to oneself. Taking his course in life according to circumstances, he who has thought of himself to be the real possessor of such sensual pleasures is left with nothing in hand. Therefore the five objects of sensual pleasures are very much, like articles taken on loan for temporary use; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(8) *Rukkhaphalīpamā-kāmā*: The five sensual pleasures are indeed like a tree laden with fruit. For example, there is a big tree bearing fruit in a big grove near a village. A certain man roaming about in the grove in search of some fruit to eat sees the tree and reasons: "This tree is full of tasty fruit; but there is not a single fruit which has fallen on the ground. I can skillfully climb the tree; so I will climb the tree and eat the fruit to my heart's content. I will also pluck them until the fold of my waist-cloth is full." With such a thought, the man climbs the tree, and eats the fruit until he is full; he also plucks enough fruit to fill the fold of his waist-cloth. In the mean time, a second man with a knife in hand enters the grove also in search of fruit to eat. He sees the same tree laden with fruit and thinks: "This tree is full of sweet-tasting fruit. There is no fruit on the ground. I am not skillful in climbing trees. Therefore I will cut and fell the tree from the base and eat the fruit till I am satisfied.

I will also collect them until the fold of my waist cloth is full". Then the man cuts down the tree. The first man already on the tree is unable to descend quickly before it is felled by the second man; he will either be maimed or may even lose his life.

Similarly, a wealthy man enjoying fully the pleasures of the senses could be approached by another person, who would beat him up and rob him of his material objects of sensual pleasures; unless the owner of these material objects could dispose them off speedily, he would be severely beaten up and injured or even meet with death on account of them. If he passed away with obsession or strong attachment to sensual pleasures, he would meet with all kinds of suffering such as rebirth in the realm of woes (*apāya*). Therefore, the five objects of sensual pleasures are very much like the tree fully laden with fruit; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(Or) The five objects of sensual pleasures are like a ripe poison fruit. For example, there is a poison fruit called '*kimpukka* or *kimphala* which resembles the most relishing ripe mango fruit pleasing to the eye with alluring aroma and taste; but it causes those eating the fruit to suffer untold pain even leading to death. Those who happen to eat the fruit just because of its colour, smell and taste writhe with pain, with their intestines breaking up and ultimately die in agony like one who has taken arsenic mixed with lime juice. In a similar manner, the five objects of sensual pleasures are deceptive in outward appearance deluding those without the eye of wisdom into thinking that they are indeed various delightful, pleasurable materials. Allured by their attractive outward appearance, those who take delight and indulge in them become suffocated with the unwholesome (*akusala*) poisons of greed, anger and

bewilderment and after going through all kinds of writhing pains and suffering through worry, anxiety, etc., helplessly meet with death. Even after death, on account of the poison of sensual pleasures, they do not attain happy existence; instead they encounter further miseries and difficulties such as rebirth in the state of woe (*apāya*). Therefore, the five objects of sensual pleasures are very much like a ripe fruit of poison; they are more of pain and suffering. Therefore the desires for sensual pleasures are utterly undependable and full of faults and defects!

(9) *Asisūnūpamā-kāmā*: The five objects of sensual pleasures are indeed, like a chopping block on which chopping was done with knives and axes. For example, it is on the chopping block that criminals and hunted animals such as deer, etc. are slaughtered; the meat of such game is also cut up and minced on the chopping block. The chopping block is where sentient beings are killed and minced. In a similar manner, the five objects of sensual pleasures destroy all beings who take delight and indulge in them by cutting up and mincing them with the knife and axe of (their own) craving for sensual pleasures. All those who happen to place their necks on the chopping block of sensual pleasures (those who crave) cannot develop the elements of renunciation (*Nekkhamma Dhātu*), to escape to the open space and broad highway of Concentration Meditation and Insight Meditation; destroyed and cut up into pieces with the knife and axe of craving on that very chopping block of sensual pleasures, they come to the end of their lives in a terrible manner. Therefore, the five objects of sensual pleasures are very much like the chopping block on which chopping or mincing of meat is carried out; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(10) *Sattisūlupamā-kāmā*: The five objects of sensual pleasures are indeed like the sharp edge of a sword or a spear. For example, the exceedingly sharp edge of a sword or a spear cuts deep and pierces anything that comes into contact with it; they are only weapons for killing, destroying enemies, etc. So also, the five objects of sensual pleasures, possessing the quality of sharpness, cut deep and pierce anyone coming into contact or entangled with them. For example, any one pierced by the edge of the sword or the spear of a visible object (*rūpārammaṇa*) is like the fish caught by a baited hook in its intestines; he cannot extricate himself from it all at once, but follows its dictates with passive obedience. Being thus inflicted by the sharp edge of the sword or the spear of a visible object, he becomes forgetful and can no longer pay attention to the practice of *Sīla*, *Samādhi* and *Paññā* which he has formerly cultivated; thus he ends up in ruin. (This example applies equally to the objects of hearing, *Saddārammaṇa*, etc.) Thus the five objects of sensual pleasures resembling the sharp edges of five swords or spears are only weapons for killing and destroying beings. All beings who have not yet discarded craving for sensual pleasures have to remain like prisoners amidst the swords or spears of the five sensual objects aimed straight at them in whichever existence they might find themselves. The said five objects of sensual pleasures would automatically get themselves embedded in all beings coming into contact with them without sparing anyone. Therefore, the five objects of sensual pleasures are very much like the sharp edge of a sword or a spear; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(11) *Sappasirūpaniā-kāmā*: The five objects of sensual pleasures are indeed like the head of a poisonous snake. The head of a poisonous snake being filled with potent, deadly

venom is loathsome and frightful. Just as the head of a poisonous snake would cause untold harm to all who happen to come into contact with it, so also the five objects of sensual pleasures are loathsome and frightful since they are filled with a kind of potent poison which could generate the bad blood of *kilesa*, mental defilements, in those who happen to come into contact with them or who are bitten by them. And just as the head of a poisonous snake would bring only harm but no benefit to the world, so the five objects of sensual pleasures would bring all kinds of frightful danger to the people of the world. Just as one who happens to come into contact with or step on the head of a poisonous snake, so one who happens to come into contact with or step on the head of the poisonous snake of five objects of sensual pleasures, would be exposed to a great danger. Therefore, the five objects of sensual pleasures are very much like the head of a poisonous snake; they are more of pain and suffering. Indeed, the desires for sensual pleasures are utterly undependable and full of faults and defects!

(The above account of how detachment from sensual pleasures takes place (*Kāmaḍīnavakathā*) is based on the Potaliya Sutta of the *Majjhimaṇṇāsa Pali*.)

Indeed, great, frightful danger is the real name of the five sensual pleasures! Suffering is the real name of the five sensual pleasures! Disease is the real name of the five sensual pleasures! Big abscess is the real name of the five sensual pleasures! Tight fastening is the real name of the five sensual pleasures! Inescapable bog is the real name of the five sensual pleasures. (From *Chakka Nipāta*, *Aṅguttara Pali*.)

This royal palace of pomp and grandeur comparable to Vejayanta Palace, the residence of Sakka, is indeed like the

cemetery where the dead are disposed of. The three planes of existences, *kāma*, *rūpa* and *arūpa*, are indeed like a big house burning in deep red, blazing flames. These sentient beings, humans, Devas and Brahmas, are bound to take conception, to grow old, to become sick and then to die; after death, they have to take conception again; then, to grow old, to become sick and to die again. Subjected to the repeated processes of taking conception, growing old, becoming sick and dying, they undergo great suffering. And yet, they do not know the way to escape from birth, ageing, sickness and death. When will they know it?"

Thus contemplating and realising the frightfulness of birth, old age, sickness and death, and the fact that the objects of and desire for sensual pleasures as well as the three realms of existences of *kāma*, *rūpa* and *arūpa* are less of happiness and pleasure, more of pain, suffering and defects, he became entirely divested of delight in and attachment for the five objects of sensual pleasure, the Bodhisatta then expressed his intense feeling by uttering:

Upaddutam vata bho, "Oh, how distressing it is!"

Upassattham vata bho, "Oh, how oppressing it is!"

He became exceedingly inclined to renounce the world and become a recluse.

Thinking to himself, "It is time for me even today to go forth from the household life", the Bodhisatta rose from the royal couch, approached the door and asked, "Who is here?" The Minister Channa, who was sleeping with his head resting on the threshold of the door, replied: "Your Majesty, I am Channa." The Bodhisatta Prince commanded him, saying: "I wish to renounce the world today. Without letting anyone know, go now quickly and saddle a thoroughbred Sindhi

horse possessing great speed." The Minister Channa gave his assent, saying, "Very well, Your Majesty", and carrying with him necessary equipment for saddling the horse, went to the royal stable. In the brilliant illumination of the fragrant oil lamps he saw the royal steed Kaṇḍaka, a victor of all foes, standing on the delightful ground of the stable under a canopy decked with jasmine flowers. Deciding, "I should prepare this auspicious steed Kaṇḍaka for the Prince to go forth tonight", he proceeded to saddle Kaṇḍaka with complete equipment.

While he was being saddled thus, Kaṇḍaka came to realise, "I am being saddled rather tightly this time; on previous occasions, when going out to the royal garden, saddling was done differently. No doubt, the Prince is going forth to-night riding on me to become a recluse." Being greatly overjoyed, he neighed vehemently. The neighing of Kaṇḍaka in his fit of great delight could have reverberated throughout the whole of Kapilavatthu; but Devas let nobody hear the neighing sound.

While his connatal mate, Minister Channa, was thus gone to prepare and fetch the royal steed Kaṇḍaka, the Bodhisatta with intent "to have a look at the royal baby before renunciation" went from where he was to the royal chamber of Rāhula's mother, Queen Yasodharā, and opened the door of the chamber. At that time, the chamber was brilliantly lit with scented oil lamps; and Rāhula's mother, Queen Yasodharā, was lying asleep on the bed strewn with jasmine flowers, with her hand resting on the head of her baby.

The Bodhisatta stood at the door sill and, while looking, reflected: "If I remove the queen's hand and nestle my son in my arms, I will surely awaken the queen; if the queen wakes up, that will endanger my plan of renunciation which I am about to execute. So be it for now. I will not see him yet; only after I have attained Buddhahood, will I come back and see my son". Having contemplated thus, the Bodhisatta descended

from the royal palace and approached the royal steed to whom he addressed:

"O Kaṇḍaka, my connatal. Assist me for this one night. After attaining Buddhahood through your help, I will rescue the world of sentient beings including Devas, from the stream of *samsāra* and convey them to the high ground of Nibbāna."

Then the Bodhisatta jumped on to the back of the royal steed Kaṇḍaka.

The Kaṇḍaka measured eighteen cubits from the neck and was of proportionate height. He possessed great power and speed as well. His whole body was snowy white; his physical appearance is as delightful and graceful as a newly polished conch. Sitting on the middle of Kaṇḍaka's back, with his connatal mate Minister Channa clutching the tail of the horse, the Bodhisatta rode out of the palace in the middle watch of the night on Monday, the full-moon day of Āsāḷha in the year 97, Mahā Era, and arrived at the main gate of the royal city. (While the Bodhisatta was thus departing from the palace by riding the royal steed Kaṇḍaka, Devas placed their hands under his hoofs at every trot so that the sound of the hoofs could not be heard by anyone.)

The Bodhisatta Prince, his connatal mate Minister Channa, and the royal horse Kaṇḍaka, each having a plan of his own

It was the time when the royal father King Suddhodana had taken precautions to prevent the Bodhisatta from going forth by strengthening the two sides of the main gate of the royal city so that each side could be opened only with the strength of one thousand troops. He considered: "If it is thus arranged, my son will not be able to go out unnoticed at any time by opening the main gate of the city".

The Bodhisatta was endowed with great strength; he had the strength of one thousand crores of *Kālāvaka* elephants; he had the strength equivalent of one thousand crores of middle-sized male persons (*majjhima purisa*). Accordingly, he thought to himself, "If the main gate will not open, I will escape today by making use of my own strength. Remaining seated on the back of the royal steed Kaṇḍaka, I will clasp Minister Channa who accompanies me, holding the horse's tail and the royal horse Kaṇḍaka in between my two thighs and jump over the 18-cubit high city wall."

Minister Channa also thought to himself: "If the main gate of the city will not open, I will keep my Lord's son seated on my shoulder, clasp the Kaṇḍaka horse under my right armpit, and hugging him with my right hand, I will jump over the 18-cubit high wall of Kapilavatthu City and escape."

The royal horse Kaṇḍaka also thought to himself: "If the main gate of the royal city will not open, I will keep my royal son seated on my back as he is and along with the connatal mate Minister Channa holding on to my tail, I will jump over the 18-cubit high wall of Kapilavatthu City and escape."

The physical power of the Bodhisatta Prince

(One elephant of *Kālāvaka* pedigree has the combined power of 10 *Majjhimapurisa* men of medium strength; one *Gaṅgeyya* elephant has the combined power of 10 *Kālāvaka* elephants (or 100 *Majjhimapurisas*); one *Paṇḍara* elephant has the combined power of 10 *Gaṅgeyya* elephants (or 1000 *Majjhimapurisas*); one *Tamba* elephant has the combined power of 10 *Paṇḍara* elephants (or 10,000 *Majjhimapurisas*); one *piṅgala* elephant has the combined power of 10 *Tamba* elephants (or 100,000 *Majjhimapurisas*); one *Gandha* elephant has the combined

power of 10 *Piṅgala* elephants (or 1,000,000 *Majjhimapurisas*); one *Maṅgala* elephant has the combined power of 10 *Gandha* elephants (or 10,000,000 *Majjhimapurisas*); one *Hema* elephant has the combined power of 10 *Maṅgala* elephants (or 100,000,000 *Majjhimapurisas*); one *Uposatha* elephant has the combined power of 10 *Hema* elephants (or 1,000,000,000 *Majjhimapurisas*); One *Chaddanta* elephant has the combined power of 10 *Uposatha* elephants (or 10,000,000,000 *Majjhimapurisas*). The Bodhisatta has the combined power of 10 *Chaddanta* elephants (or 100,000,000,000 *Majjhimapurisas*), *Aṅguttara Commentary*).

The deterrence by Vasavattī Māra

In this manner, the three of them were having similar intentions. Even if the main gate of the city would not open, any one of them would certainly act in fulfilment of his plan. Nevertheless, by virtue of the accumulated merits and glory of the Noble Bodhisatta, the Devas guarding the gates of the royal city were very glad to keep the main gate readily open for the Bodhisatta to go out. Just as the Bodhisatta rode out from the main gate of the royal city on the back of Kaṇḍaka accompanied by his connatal mate Minister Channa, Vasavattī Māra who did not like and had always opposed and obstructed the emancipation of sentient beings from the round of rebirths came down to the human world from his abode of Paranimmitavasavattī Deva world in a moment, so soon as a strong man would stretch out his folded arm or fold his out-stretched arm, and appeared in front of the Bodhisatta. His purpose was to deter the Bodhisatta from renouncing the world by tricking him into believing that the deterrence was for his own good. Remaining in the sky, he uttered:

*Mā nikkhama mahāvira ito te sattame dine
Dibbam tu cakkaratanam addhā pātu bhavissati,
(Buddhavaṃsa Commentary.)*

"O very energetic Boddhisatta Prince, do not just go forth and become a recluse. On the seventh day from today, the celestial Wheel Treasure for you will certainly make its appearance."

He discouraged the Bodhisatta also by telling him: "You will become the Universal Monarch ruling over the four Great Continents surrounded by two thousand small islands. Do turn back, Your Majesty." Thereupon, the Bodhisatta Prince asked: "Who are you, speaking to me and discouraging me now?" Māra Deva replied: "Your Highness, I am Vasavattī Māra." Then the Bodhisatta made this bold reply:

*Jānāmaḥam mahārāja, mayhaṃ cakkassa sambhavaṃ.
Anatthiko'ham rajjena, gaccha tvam Māra mā idha.*

"O powerful Māra, I already know even before you that the divine Wheel Treasure will certainly arise for me. As for myself, I do not have the least desire to become a Universal Monarch, ruling over the four Continents. Go ye away now, O Māra, from here; do not stand in my way."

*Sakalam dasasahassam pi, lokadhātum'ahaṃ pana
Unnādetvā bhavissāmi, Buddho loke vināyako.*

"As for me, I will strive to become a Buddha to help and convey all sentient beings, who are ready to listen to the Dhamma (*veneyya*), to the victorious land of Nibbana, making the ten thousand world revolve and resound like the potter's wheel."

Thereupon, Mara threatened the Bodhisatta with these words: "O friend Prince Siddhattha, keep your words constantly in mind. From this time on, I will make you know well what I am whenever your mind is filled with thoughts of sensual desires (*kāma*vitakka), thoughts of malice (*vyāpāda*vitakka), or thoughts of cruelty (*vihiṃsā*vitakka)." And, thenceforward, he was constantly on the look-out for the occasion when mental defilements (*kilesa*) would perchance arise in the mental continuum of the Bodhisatta, following him closely like a shadow for a total period of seven years. (He followed closely behind the Bodhisatta for a total period of seven years with intent to kill him outright at the very place where mind defilements would perchance arise in the mind continuum of the Bodhisatta.)

**The ceremonious escort provided by the Devas and Brahmās
to the bank of the River Anomā**

At the age of twenty nine years, when he was about to acquire the glory and powers of a Universal Monarch, he forewent and spurned them as if they were spittle. At midnight, on the full-moon day of Asalha when the constellation Āsāḷha and the moon were in conjunction in the year 97, Mahā Era, he left the royal palace which was comparable to the magnificent palace of the Universal Monarch. But while he was thus leaving, the desire to turn round and take a view of the royal city of Kapilavatthu arose in his mind.

Immediately after that thought had arisen in the mind of the Bodhisatta, the very locality where the thought occurred revolved round like a potter's wheel as if the earth was addressing him: "O noble person Bodhisatta, your deeds of merit were such that you need not turn round to look at any thing; the object you want to see will present itself in front of you." The Bodhisatta thus viewed the royal city Kapilavatthu from where he was without having to take the trouble of

turning round. The site where the royal horse Kaṇḍaka halted was marked for the erection of a stupa to be named Kaṇḍaka Nivattana. He then proceeded on his journey in a majestic manner on the back of the royal horse Kaṇḍaka. Along the route taken by the Bodhisatta, all the Devas and Brahmās marched along in the front and rear, and on the left and right, some holding sixty thousand lighted torches (six hundred lighted torches according to the *Buddhavaṃsa Commentary*); others came along honouring him with festoons of fragrant flowers, sandalwood powder, yak-tail fly-flaps, banners and streamers. They came along singing celestial songs and playing all kinds of celestial musical instruments.

The noble Bodhisatta who, as described above, had gone forth in such magnificence passed through the three kingdoms of Sākiya, Koliya and Malla in one single night covering a distance of thirty *yojanas*, eventually arriving on the bank of the River Anomā.

(Special Note: The royal Kaṇḍaka horse possessed the power of speed enabling him to run around the Cakkavāla mountain in the early morning and arrive back in time for the morning meal readily prepared for him. Nevertheless it should be especially noted that at that time the garlands of scented flowers strewn by the Devas and Brahmās, nāgas and garuḍas, etc. from the sky were covering the ground up to the height of the horse's navel and so he had trudged along, struggling and struggling through the mass of garlands of flowers as though making his way through marshy ground and thus was able to cover only thirty *yojanas* in one whole night.)

CHAPTER FOUR

REMOVING THE HAIR AND BECOMING A RECLUSE

Crossing the River Anomā and cutting off the hair

Having reached the other bank of the River Anomā, the noble Bodhisatta brought the royal horse to a halt at the edge of the river and asked Minister Channa: "What is the name of this river?" When the minister replied that it was Anomā, the Bodhisatta took it as a good omen, saying, "My being a recluse will not be of poor quality; in fact, it will be a superior one," (for the word *anomā* means 'not inferior'). Then by striking him with the heel he gave Kaṇḍaka the signal for crossing the river, and Kaṇḍaka jumped over to the other side of the eight-*usabha* wide Anomā and stood there.

After getting off from the back of the horse, and while standing on the pearly sandbank, the Bodhisatta addressed Minister Channa: "Friend Channa, take the horse Kaṇḍaka together with my ornaments and return home. I will become a recluse." When Channa said that he would also like to do the same, the Bodhisatta forbade him three times saying: "You cannot have permission to become a recluse, Friend Channa. Just go back to the city." And he handed over Kaṇḍaka and the ornaments to Channa.

Thereafter, considering, "These locks of mine do not suit a recluse; I shall cut them with my sword," the Bodhisatta, with the sword in his right hand cut off the hair-knot and seized it together with the diadem by his left hand. His hair of two finger-breadths in length that was left behind curled to the right and lay close to the head. The length of the hair remained two finger-breadths till the end of life with no further cutting. The beard and the whisker also existed for the whole life with their length good enough to look beautiful like the hair. There was no necessity for the Bodhisatta to shave them again.

Throwing up the severed locks into the sky with a solemn resolution

The Bodhisatta holding the hair-knot together with the diadem, made a solemn resolution thus, "If I am one who will become a Buddha, let this hair-knot stay in the sky. If not, let it fall to the ground," and threw them up into the sky. Thereupon, the hair-knot together with the diadem went as far up as one *yojana* and marvellously remained in the sky like a hanging festoon of flowers.

Erection of the Cūlamanī Cetiya in Tāvatiṃsa by Sakka

At that time, Sakka the King of Devas saw the Bodhisatta's hair by means of his Divine Eye; and received it and the diadem with a jewel casket, one *yojana* in size, and took them to his abode of Tāvatiṃsa. He then enshrined them in the Cūlamanī Cetiya which he erected and embellished with seven kinds of precious gems and which was three *yojanas* high.

Becoming a recluse with the requisites offered by Ghaṭikāra Brahmā

Again, the Bodhisatta reflected: "These garments of mine made in the country of Kāsi are priceless. They are not proper to one who is an ascetic." Then Ghaṭikāra Brahmā, who happened to be an old friend in the lifetime of Buddha Kassapa, considered with his genuine and noble *metta* that had remained throughout the whole *Buddhantara Kappa*: "Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble renunciation *Mahābhinikkhamana*. I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince." So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle (the four requisites that are close to and go along with the body,) (5) a needle and thread, (6) an adze, a kind of

knife for making teeth-cleaning sticks and for peeling sugar-cane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites,) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly—the robes which may be termed the banner of Arahattaphala and which were offered by the Brahma. Then he threw up also the set of his (lay man's) garments into the sky.

(The intervening period of time between the rise of one Buddha and another Buddha is called *Buddhantara Kappa*. The *Buddhantara Kappa* in this episode of the Brahmā's offerings was the intervening period between the time of Buddha Kassapa's appearance and that of Buddha Gotama's. After Buddha Kassapa appeared at the time when the life-span of beings was twenty thousand years, it gradually dwindled down to ten years and from that stage it rose again up to *asankhyeyya*. On its decline it went down to a hundred years when Buddha Gotama appeared. Therefore the intervening period in this case was more than one *antara kappa* long. Though there was nobody who would instruct the Bodhisatta Prince how to use the robes, etc., it should be understood that he knew the manner of using the requisites because he was experienced in so doing as he was a recluse in the presence of former Buddhas and as he was of great intelligence.)

Erection of the Dussa Cetiya in Akaniṭṭha Brahmā Abode

Thereupon, Ghaṭikāra Brahmā seized the Bodhisatta's garments that were thrown up into the sky; and he erected a *cetiya*, twelve *yojanas* in size and finished with various kinds of gems where he kept those garments in reverence. As the *cetiya* contains the garments, it is called Dussa Cetiya.

(Here in connection with the location and the height of the *cetiya*, it is explicitly written by the Monywa Zetawun Sayadaw in the *Samantacakkhu Dīpanī*, Vol.2: "Since the garments were brought by Ghatikāra Brahmā who was of Akanitṭha Abode, it should be taken that the Dussa *Cetiya* exists in the same Abode." And quoting the *Jinālaṅkāra Tīkā* and other works he adds; "The Dussa *Cetiya* which is twelve *yojanas* in height should be considered to have been existing in the Suddhavaśa Akanitṭha Brahmā World".)

(With reference to the eight requisites offered by Ghatikara Brahmā, the first volume of the *Apādāna Commentary* explains differently: "*Brahmunā ānīte iddhimaye kappassa santhānakāle padumagabbhe nibbatte atihaparikkhare paṭiggahetvā pabbajitvā*", The Bodhisatta became a recluse after accepting the eight requisites which, by the power of his meritorious deeds of Perfections, appeared in the lotus cluster¹ on the mound of the Mahābodhi at the beginning of the world and were brought therefrom by the Brahma." It is relying on this statement of the *Apādāna Commentary* that the incident is versified in the *Samvara Pyo*. In the *Jinatthapakāsanī* too it is said, "These eight requisites appeared in complete set in the lotus flower that blossomed as an omen when the world first came into existence.")

(In the exposition of the Mahāpadāna Sutta in the *Sutta Mahāvagga Commentary*, however, it is stated: "The region of the Mahābodhi disappears last at the time of the dissolution of the world and rises first at the time of its origination. When the world originates a lotus cluster comes out as an omen at the site of the Bodhimāṇḍala. If Buddhas are to appear in that existing *kappa*, the lotus cluster blooms; if Buddhas are not to appear, it

¹in the lotus cluster: This is the author's rendering of the word *Padumagabbhe*.

does not bloom. If it is the *kappa* of only one Buddha, a single flower blossoms; if it is the *kappa* of two Buddhas, two flowers blossom; if it is that of three, four or five Buddhas, three, four or five flowers blossom; respectively from the same cluster. Thus mention is made only of whether flowers blossom or not, but there is no mention of the requisites readily borne in the flowers.

Although the robes donated by Ghaṭikāra Brahmā are explained in the *Apādāna Aṭṭhakathā* as "*iddhimaya parikkharā*, the requisites which appeared by the power of the Bodhisatta's meritorious deeds", the Mahāthera Buddhaghosa in his *Sutta Nipata Commentary*, Vol. II, says: "*Devadattiyam paṃsukūlacīvaram pārupitvā mattikāpattam gahetvā pācīnadvārena nagaram pavisitvā anugharam piṇḍā-ya acari*, " After putting on the robes offered by Ghaṭikāra Brahmā and taking the earthen bowl, the Bodhisatta entered the city by the eastern gate and went round for alms from house to house. " Taking into consideration this statement of Mahā Buddhaghosa, it should be understood that the robes donated by Ghaṭikāra Brahmā was not *iddhimaya* (i.e., the robes that appeared by the power of the Bodhisatta's acts of merit) but only Devadattiya (i.e., the robes given by a celestial being) as opined by Mahā Buddhaghosa. All this is mentioned for pondering the question whether it is a fact or not that the requisites donated by the Brahmā were those contained in the lotus cluster that appeared as an omen on the mound of the Mahābodhi at the beginning of the world.)

Sending Minister Channa back to the city

After thus becoming a recluse, the Bodhisatta sent back Minister Channa, saying: "Friend Channa, convey these words of mine to 'my mother (meaning stepmother Mahāpajāpati Gotamī) and father that I

am in good health." Then Channa, after doing obeisance respectfully to the Bodhisatta and circumambulating him, took the bundle of the Bodhisatta's ornaments along with the horse and departed.

Rebirth of Kaṇḍaka in Deva world after death

Since he overheard the Bodhisatta's conversation with Minister Channa, Kaṇḍaka the horse had been lamenting with the thought thus: "From now on I shall have no opportunity of seeing my master." When he went beyond the seeing distance of the Bodhisatta, he could not bear up the grief that rose from the suffering of separation from one's beloved ' *piyehi vippayoga*, as he was leaving behind the Bodhisatta whom he loved so dearly; thus he died broken-hearted and was reborn in Tavatimsa a celestial being by the name of Kaṇḍaka. As for Minister Channa, he had at first a single grief caused by his separation from the Bodhisatta; now that Kaṇḍaka had died, the second grief occurred in him. Oppressed by the double sorrow, he made his way home to the city of Kapilavatthu, weeping and crying.

(On his death Kaṇḍaka was reborn a Deva by the same name amidst great luxury and retinue in the Deva World of Tāvatiṃsa. Since he had been closely associated with the Bodhisatta and at his service in many existences, he died being unable to withstand the misery of separation from the Bodhisatta. His rebirth in Tāvatiṃsa was not due to that sorrow. In the Bodhisatta's speech made to him while he was about to be mounted immediately before his master's renunciation, he heard "Kaṇḍaka, I am giving up the world in order to gain Omniscience." On hearing the words of the Bodhisatta's renunciation which had nothing to do with sensual pleasures, he became filled with joy and satisfaction that accompanied his clarity of mind leading to development of merit headed by faith; as a result of this merit his rebirth as a deity took place in Tāvatiṃsa. Later on, when he visited the Buddha

and listened to the Dhamma, he became a Sotāpanna—all this is mentioned in the *Vimānavatthu Commentary*. Those who wish to have a detailed account are referred to the same Commentary.)

The Bodhisatta's visit to Rājagaha City after spending seven days in Anupiya mango grove

After becoming a recluse, the Bodhisatta spent seven full days in ascetic bliss in the nearby mango grove called Anupiya and travelled a journey of thirty *yojanas* on foot in one single day and entered the city of Rājagaha. (This is the statement made in the *Buddhavamsa Commentary* and the *Jataka Commentary*.)

(According to the *Sutta Nipata Commentary*, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvattamaka Sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanas* away from the banks of Anomā in seven days.

Entering Rājagaha to go on alms-round

When he was about to visit the city of Rājagaha for alms-food, he stood at the eastern gate of the city; then it occurred to him thus: "If I send a message to King Bimbisāra about my visit, he will know that Prince Siddhattha, the son of King Suddhodana, has come to my city; and with due regard and attention he will send plenty of offerings. It is not proper for me as an ascetic to inform him and receive the four requisites. Right now, I should go on alms-round." So, after putting on the *paṃsukīlika* robes offered by Ghaṭikāra Brahmā and taking the bowl with his hand, the Bodhisatta entered the city by the eastern gate and went round from house to house for alms-food.

Seven days before the Bodhisatta went into Rājagaha for alms, a festival was celebrated on a big scale and enjoyed by all. The day the

Bodhisatta entered the city, King Bimbisāra had the proclamation made to the people by beating the drum: "The festival is over. The people should now attend to their respective trades." At that time the citizens were still assembled in the palace ground. When the king opened the window based on a lion figure and looked out to give necessary instructions, he saw the Bodhisatta who was entering Rājagaha for alms, with his sense-faculties well composed .

On seeing the incomparably graceful appearance of the Bodhisatta, the people of Rājagaha as a whole became wildly excited and the whole city turned into a state of commotion in the same way as it happened when Nālāgiri the Elephant, also called Dhanapāla, entered the city, or in the same way as the male and female residents of celestial Tāvātimsa became agitated and perturbed when Vepacitti, King of Asuras, entered their abode.

When the noble Bodhisatta went round with the elegance of a Chaddanta elephant-king for alms from house to house in the city of Rājagaha, the citizens seeing the incomparably graceful appearance of the Bodhisatta, were filled with strong feeling of joy and astonishment and became occupied with the sole intention of viewing the Bodhisatta's unique demeanour .

One of the people then said to another: "Friend, how's that? Is it the lunar mansion that has come down to the human abode with all its rays oncealed in fear of Rahu the Asura-king?"

The second man ridiculed the first by saying: "What are you talking, friend? Have you ever seen the big disc of the full moon coming down to the human world? The fact is that Kāma Deva, God of Desire, seeing the splendour of our king and his people, has come in disguise to play and have fun with us."

Then the third person ridiculed the second by saying: "O friend, How's that? Are you crazy? Kāma Deva is one whose body is jet-black as he has been terribly burnt by the flame of hegemony, arrogance and anger. The truth is that the person we are seeing now is Sakka, King of Gods, endowed with a thousand eyes, who has come into our city mistaking it for his abode of Tāvātimsa."

That third person was told in a rather smiling manner by the fourth: "How could you say so? Your words are self-contradictory. To name him Sakka, where are his thousand eyes? Where is his weapon of the thunderbolt? Where is his riding elephant Erāvaṇa? (If he is really Sakka, he must have a thousand eyes, the thunderbolt as his weapon and Erāvaṇa as his conveyance. He has none of them.) In fact, he is Brahmā who, knowing that Brahmins have forgotten their Vedas and all, has come to urge them not to forget their learning and to practise in accordance with them."

Another man, a man of learning, reproached them and stopped them, saying: "This is neither the moon-disc, nor Kāma Deva, nor Sakka nor Brahmā. As a matter of fact, he is the most extraordinary man, the chief among men, the leader and teacher of the three worlds."

While the citizens of Rājagaha were thus talking among themselves, each from his own point of view, royal servants went to King Bimbisāra and reported thus: "Great King, a wonderful person whom nobody knows whether he is a celestial being, or a *gāndhabba* or a *nāga* or *yakkha*, is going round for alms-food in our city of Rājagaha", Upon hearing their words the king who had already seen the Bodhisatta while standing on the upper terrace of the palace was struck with wonder and sent his ministers with the order: "Go and make careful inquiries about the man; if he is a *yakkha*, he will disappear when out of the city, if he is a celestial being he will go through the air; if he is a *nāga* he will sink into the earth and disappear. If he is a real human being, he will eat his alms-food at a certain place."

With his sense-faculties and mind well composed and in his unique elegance, with down-cast eyes seeing only one length of a yoke (about four cubits) as if he were captivating the eyes of the Rājagaha people, he went round and collected food just enough for his sustenance—the food which included all kinds of eatables coarse and fine of various colours mixed up together. Then he asked the people: "Where do those ascetics who come to this city usually stay? The people answered: "They usually stayed at the entrance of the cave facing east on the top of Paṇḍava mountain." And so the noble Bodhisatta left the city by the eastern gate, through which he had entered. Thereafter he sat, facing east at the entrance of the cave on the mountain and tried to eat the mixed meal of coarse and fine food that he had brought with him.

Having enjoyed the kingly bliss which was as great as that of a Universal Monarch only a matter of days ago, he made an effort to eat a morsel of food which was a mixture of coarse and fine edible things in assorted colours. As he was about to put the morsel into his mouth he felt miserable and almost vomitted with the intestines turning upside down, for he had never seen such kind of food in his life and found it particularly disgusting. Then he admonished himself by saying; "You Siddhattha, in spite of the fact that you have been reigning supreme in a palace where food and drinks are available at your pleasure and where you have meals of three-year-old seasoned fragrant rice with different delicacies whenever you like, you, on seeing a recluse in robe of rags contemplated, "When shall I eat the meals obtained by going on alms-round from house to house after becoming a recluse like him? When will the time come for me to live on meals thus collected? And have you not renounced the world and become a recluse with such thoughts? Now that your dream has come true, why do you like to change your mind?" Then without the slightest revulsion he took the meal that was so rough.

The ministers, three in number, sent by King Bimbisāra for the investigation approached the Bodhisatta and explored all the facts concerning him. Then two of the three stayed behind while the third returned to the king and reported: "Great King, that recluse who had gathered alms-food is still sitting peacefully at the entrance of the cave facing east on the top of Mount Paṇḍava absolutely without fear like a lion king, or a tiger king or a bull king, after eating in a normal manner, the meal that he had obtained." Thereupon, King Bimbisāra made haste and went in an excellent chariot to the Bodhisatta's place on Pandava mountain as far as the chariot could go; and then leaving the chariot, he continued his journey on foot. When he got near the Bodhisatta, he sat down on the cold stone slab with permission and being very much impressed with the Bodhisatta's deportment, he gladly conversed with him. He said: "Friend, you are still young and tender in age. You are also endowed with handsome physique and characteristics. I think that you are of good birth belonging to a pure ruling class. I offer you as much royal pleasure and wealth; as you want in these two countries of Anga and Magadha which are under my control. Be a king and reign! Please also tell me your lineage." Thus the king asked about the Bodhisatta and offered kingship to him.

Then the Bodhisatta considered: "If I had the desire to be a king, such Deva King as the Four Great Kings of the celestial world and others would have proposed to offer me their respective regal fortunes. Or, if I remained living a kingly life in my palace, it would have been certain that I would become a Universal Monarch. Not knowing this, this King Bimbisāra has made such a proposal to me saying in such a way. I will now let him know of my royal life." So thinking, he stretched out his right hand pointing in the direction whence he had come; and then he said in verse.

(1) *Ujūṃ janapado kaja, Himavantassa passato
dhanavīriyena sampanno Kosalesu nīketino.*

"O, Noble king, you who please your people with *mettā* by ruling them with the four modes of support²!. In the land of the Kosalan people near the mountain titled Himavanta, which is straight from here in the direction of the north, exist the region of Kapilavatthu, full of grain, food and drink and famed like the divine city of Amaravati — the region that belongs to my father Mahāsuddhodana, the excellent torch of the lineage of the sun that has long been aristocratic ancestry since the beginning of the world. It is the place which is endowed with seven kinds of treasure and men of valour, numbering eighty-two thousand, who have the ability of plucking the star at the end of the sky by means of their prowess."

(2) *Ādiccā nāma gottena, Sākiyā nāma jātiyā
tamhā kulā pabbajito' mhi kāme abhipatthayaṃ*

"O Noble King, you who are recognized as a Deva! Because I am not a stranger but related to the Sun-God; I am Ādicca by clan which is pure; I am Sākiya by birth which is glorious, the new name which cropped up from the joyous utterance of King Ukkaka: "*Sakyavata bho kumārā*". Coming from that Adicca clan and Sākiya royal lineage I have renounced the world with a view to become a Buddha, not because I aspire after objects of sensual pleasures."

(3) *Kāmesvādīnavayaṃ disvā nekkhammaṃ daṭṭhu khemato
padhānāya gamissāmi ettha me rañjati mano.*

"O Noble King, you who recognized as a Deva! With my insight wisdom, I saw clearly more of suffering and less of enjoyment in the material objects of sensual pleasures; I also saw renunciation of both objects and defilements of sensual pleasures as a haven free from dangers. Having seen thus I

² Four modes of supports: *Sangaha-vatthu*. See fn. 2 on p.89 and p. 115 of Vol. I. Pt. *Ti-Ni*

became a recluse with Buddhahood as my goal. I will proceed to strive for the attainment of Nibbāna, the ultimate reality that comes of renunciation and that excels all other states immensely in its quality of peace. My mind always yearns for that state called Nibbāna which is far superior to all other states.

With these three verses, the Bodhisatta told King Bimbisāra that he had come from the lineage of Sākiya and had taken up an ascetic life; that he had no desire at all for material pleasures; and that, having become a recluse with the aim to achieve Nibbāna, he would be retreating to the forest for practice of *dukkaracariya* in order to attain that very state of Nibbāna speedily. When told thus King Bimbisāra replied: "Venerable Sir, I have already heard that 'Prince Siddhattha, the son of King Suddhodana, after seeing the four omens with his own eyes, and renouncing the world to become a recluse, would attain Perfect self-Enlightenment, the Supreme leadership in the three worlds. Having seen myself your great aspiration after Nibbāna, I firmly believe that you will certainly become a Buddha. Venerable Sir, let me make a supplication to you. When you have attained Buddhahood, please visit my country first and foremost!" After thus solemnly extending his invitation, King Bimbisāra went back into the city.

CHAPTER FIVE

LEARNING FROM AND DISCUSSING WITH ĀLĀRA AND UDAKA

**The Bodhisatta took instruction from and had discussion with
Sect-leaders Ālāra and Udaka, and thereafter gained eight
mundane attainments**

*Atha rājagahaṃ vararājagahaṃ
nararājavare nagaraṃ tu gale
gīrīrājavarō munirājavarō
mīgīrājagato sugato pi gato.*

Then, when King Bimbisāra, the noble ruler of the people of the Magadha country, having spoken with and extended his invitation to the Bodhisatta, returned and entered the city of Rājagaha, founded by that glorious Universal Monarch Mahāgovinda, Lord of the people and Leader of the humans, and other powerful monarchs, the Blessed Bodhisatta who was endowed with all excellent qualities like Meru, chief of mountains, who was the righteous monarch of ascetics, and whose graceful deportment was like that of the lion, lord of the beasts, also went to the sylvan palace in search of Nibbāna, the Supreme Peace.

In accordance with this verse-song that occurs in the *Buddhavamsa Commentary* and the *Jinālaṅkāra Sub-commentary*, when the righteous King Bimbisāra had gone back to the city of Rājagaha, the Bodhisatta set out on a journey in quest of the bliss of Nibbāna known as Santivara (Supreme Peace); on his way he reached the place of a great religious teacher, Ālāra by name and Kālāma by clan.

(As the meetings of the Bodhisatta with the Sect-leaders Ālāra and Udaka have been dealt with elaborately in the Pali Text, the Commentaries such as those on the *Buddhavaṃsa* and the *Jātaka* contain only a brief account of it. But for our readers, it may not be easy to have access to the Text. Therefore the chapter on the same incident will be treated with a few more details in this Chronicle.

In this connection it may be asked, "Why did the noble Bodhisatta go to Ālāra and Udaka and not to the famous heretical teachers (who claimed to be Buddhas) such as Pūraṇa Kassapa and others?" The reason was that the systems of practice of the heretical teachers were not substantial ones. The Bodhisatta himself had made investigations as long ago as ninety-one *kappas* by personally following their courses just to know whether they were of true value or not. From his personal experiences he knew thoroughly that they were not. Therefore he did not go to these heretical teachers; he approached only the well-known teacher Ālāra who was leading a religious life surrounded by several followers.)

When he reached the place of Ālāra the Sect-leader the Bodhisatta made a request saying: "O friend, you of Kālāma clan, I wish to lead a holy life in this system of yours." Then Ālāra gave his permission and words of encouragement sincerely thus: "O noble friend, do stay in this system of ours! Ours is the one that enables an intelligent practising person in no time to realize the teacher's view and to abide blissfully."

As permitted by Ālāra the Sect-leader, the Bodhisatta soon underwent studies in the newly found system. Being a man of superb intelligence, the Bodhisatta could easily learn Ālāra's doctrine and the practice. Just by repeating what the teacher uttered with slight lip-movements, the Bodhisatta reached the stage of learning at which he could say, "I have understood!" In fact, he did declare, "I have

understood! I have seen the course!" and the Sect-leader and his other disciples also agreed to his declaration.

On considering the way the Sect-leader Ālāra had spoken with authority of the course of practice resulting in the realization of Ākiñcaññāyatana (Mundane) Jhāna, he came to know thus: "It does not appear that the Sect-leader Ālāra has just learnt by heart only through faith and without personal wisdom the course of practice leading to this Ākiñcaññāyatana Jhāna. Verily, this teacher must be one who has himself gained and realized the seven Mundane Attainments." And so he approached the teacher again and asked him downright thus: "O friend belonging to the Kālāma clan, to what extent do you say that you yourself dwelt realizing this doctrine of yours?" As he had himself realized it Ālāra replied in the manner of those who had practical knowledge (not theoretical) by giving a full account of the seven attainments up to Ākiñcaññāyatana Jhāna.

Thereupon, it occurred to the Bodhisatta thus: "Not only does the Sect-leader Ālāra possess faith firm enough to attain Jhānas; I, too, have firm faith to attain Jhānas. Not only does he possess energy, mindfulness, concentration and wisdom strong enough to reach Absorption (*Appanā*) Jhāna; I, too, have strong energy, mindfulness, concentration and wisdom to reach there. Ālāra says that he has himself realized the seven mundane Jhāna attainments up to Ākiñcaññāyatana with *Abhiññā* and abide blissfully therein. It would be good if I, too, were to strive to realize like him the seven mundane Jhāna attainments." With this intent he strenuously practised *kasiṇa parikamma*, and within two or three days he himself realized like his teacher Ālāra the seven mundane attainments up to Ākiñcaññāyatana Jhāna and dwelt blissfully therein.

Then the Bodhisatta went to the Sect-leader Ālāra and asked: "Friend Kālāma, do you say that through this much of practical course you have yourself realized with *Abhiññā* these seven mundane Jhānas and

dwelt blissfully therein?" When Ālāra replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course I, too, have myself realized with *Abhiññā* the seven mundane Jhanas up to *Ākiñcaññāyatana* Jhāna and dwelt blissfully therein." Thereupon, as befitting a noble person free of the mental impurity of envy (*issā*) and selfishness (*micchariya*), Ālāra the Sect-leader spoke joyfully words of altruism thus: "We have seen with our eyes a fellow recluse of sharp intelligence like your noble self. It is a great gain for us, friend!"

*Issābhibhūta lokamhi
 Ālāro yo anissuki
 vaṇṇavādī sudhīrassa
 aho ulārachandata.*

"In the wide world dominated by the evil thought of envy (*issa*) which is a jealous feeling caused by another's welfare and good fortune, Ālāra the Sect-leader, being a true noble personage without envy, openly spoke words of praise to the Bodhisatta who was possessed of sharp, quick and incomparable intelligence. Being a person endowed with purely honest and homage-worthy desire (*chanda*) like that of Ālāra the noble teacher who has unblemished wisdom is indeed exemplary and deserving of acclaim with the snapping of the fingers!"

**Ālāra the Sect-leader honoured the Bodhisatta
 by offering him half of his disciples**

Not only had the Sect-leader Ālāra spoken out words of praise as has been said above, for he was a person free of such mental impurity as envy and selfishness, but he went further, saying: "O Superb Man, what I have myself realized with *Abhiññā* and taught, you have yourself realized with *Abhiññā*! What you have yourself realized with *Abhiññā*,

I have myself realized with *Abhiññā* and taught. In this way, the doctrine I have discerned, you superb man also have. The doctrine you superb man have discerned, I also have. In this way, you are like me, and I am like you. Please come, friend, let us both take charge in harmony of this sect of such numerous followers. He then gave a signal to his followers to assemble and said: "Disciples, I have gained the seven attainments; so has this superb man like me. You disciples numbering this many should take instruction from the Superb Man; you disciples numbering this many should take instruction from me." So saying he entrusted half of his disciples to the Bodhisatta.

Not only did he equally share his followers but he also sent his male and female supporters, who came to wait upon him bringing perfumes and flowers to the Bodhisatta, saying: "Go, go and pay homage to the superb man!" As directed by the Sect-leader the male and female supporters first paid homage to the Bodhisatta and then paid homage to their master with what was left of the perfumes and flowers. When they came to offer costly couches and seats, they were asked to offer them to the Bodhisatta first and he would accept the remaining ones, if any. Wherever they went, he gave priority to the Bodhisatta in respect of excellent sleeping and living accommodations. In this way, as a man of magnanimity, Ālāra treated the Bodhisatta who was his disciple (at the time) with high esteem and honour although he was the teacher.

The Bodhisatta departed from his teacher Ālāra on seeing defects in the mundane Jhana attainments

Having put efforts and gained the seven mundane Jhana attainments, as he had acquired Jhānic experiences in previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of these attainments in the present life and the benefits to be derived therefrom in the next; and he came to know perfectly well the nature and prospects of the said seven attainments up to *Ākhiññāyatana Jhāna* in the present life and his rebirth that would

take place in the Brahmā abode of Ākiñcaññāyatana in the next. Thereupon he came to the conclusion that these seven mundane Jhānas fell within the cycle of suffering (*vaṭṭa dukkha*); he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of the knowledge of the four Paths, to realization of Nibbāna. In fact, these seven attainments result at most only in the Brahmā abode of Ākiñcaññāyatana where one lives for sixty thousand *Mahākappas*, but they will not produce any benefit superior to that. The highest Brahmā world of Ākiñcaññāyatana in which the same Jhāna results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death.

A man severely afflicted with hunger eats at first with relish a big plateful of delicious meal; but later on he becomes fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said seven mundane Jhāna attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the seven attainments even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These seven attainments are of no use whatever! These seven attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Ājāra.

LEARNING FROM AND DISCUSSING WITH ĀLĀRA AND UDAKA

The Bodhisatta's meeting with the Sect-leader Udaka and his endeavour to gain Nevasaññā-nāsaññāyatana Jhāna

Having departed from the Sect-leader Ālāra, and being desirous of seeking the bliss of Nibbāna, named Supreme Peace (Santivara) went on and on until he came upon the leader of another sect, Udaka the Son of Rāma. Therefore he asked the Sect-leader Udaka for permission by saying "Friend, I wish to lead a holy life in this system of yours." Then the Sect-leader Udaka the Son of Rāma replied thus in giving the permission: "Friend, please stay in this system of ours! Our doctrine, if put into practice with efforts by learned persons, will enable them in a short time to realize with *Abhiññā* the teacher's view (*ācariya-vāda*) and to live in happiness." Accordingly the Bodhisatta lost no time to learn the doctrine and the course of practice of Udaka the Sect-leader. As with Ālāra, leader of the previous sect, the Bodhisatta being highly intelligent could easily learn the doctrine and the course of practice. Just by repeating what the teacher uttered with slight movements of the lips, the Bodhisatta reached the stage at which he could say. "I have understood!" In fact, he did announce, "I have understood! I have seen the course!" and was confirmed by the Sect-leader Udaka and his disciples.

On considering the way Udaka explained according to their traditional method¹ the course of practice leading to Nevasaññā-nāsaññāyatana (mundane) Jhāna, the Bodhisatta came to understand thus: "It does not seem that Rāma, the deceased father of Udaka, had merely learnt by heart, believing what others speak of the course of practice leading to Nevasaññā-nāsaññāyatana Jhāna. In fact, the teacher Rāma, father of Udaka, must have been one who has personally gained and realized the eight mundane Jhānas".

¹traditional method: which Udaka had learnt from his father Rāma.

(At the time when the Sect-leader Udaka was having discussion with the Bodhisatta, he had not yet himself realized the eight attainments: he was then telling the Bodhisatta what had been told by his father Rāma. When the Bodhisatta had learnt from him and realized within two or three days the eight mundane Jhānas up to the highest of them all, Nevasaññā-nāsaññāyatana Jhāna, he parted company with Udaka. As for Udaka himself, only when the Bodhisatta had left him, he was greatly overcome by *saṃvega* and made exertion to gain the attainments; as befitting one who had previous experiences in meditation, he realized Jhānas up to Nevasaññā-nāsaññāyatana. Direct mention of this point is made in the *Mūlapaṇṇāsa Tīkā*, Vol.II. This accounts for the Bodhisatta's consideration with reference to Udaka's father Rāma and his question about the great teacher Rāma alone in his discussion with Udaka. This is mentioned here so that readers of the Chronicle may be informed in advance.)

The Bodhisatta approached the Sect-leader Udaka again and asked him directly thus: "O friend, to what extent did your father, Rāma the Master, say that he himself dwelt realizing this doctrine of his?" Udaka replied that his father did so to the extent of Nevasaññā-nāsaññāyatana Jhāna.

Then it occurred to the Bodhisatta thus: "Not only had Udaka's father, Rāma, the Master, possessed faith firm enough to attain Nevasaññā-nāsaññāyatana Jhāna, I too have such faith leading to that Jhāna. Not only had he possessed energy, mindfulness, concentration, and wisdom strong enough to reach Nevasaññā-nāsaññāyatana Jhāna, I, too, have such energy, mindfulness, concentration and wisdom to get there. Udaka's father, Rāma the Master, said that he had personally realized the eight mundane Jhāna attainments up to Nevasaññā-nāsaññāyatana with *Abhiññā* and dwelt blissfully therein. It would be good if I, too, were to strive to realize like him the eight mundane

Jhāna attainments." With this intent he strenuously practised *kasina parikamma*, and within two or three days he himself realized like Udaka's father, Rāma, the Master, the eight mundane Jhāna attainments up to Nevasaññā-nasaññāyatana Jhāna and dwelt blissfully therein.

Then the Bodhisatta went again to the Sect-leader Udaka and said: "Friend, did your father Rāma the Master say that through this much of the practical course he had himself realized with *Abhiññā* the eight mundane Jhānas and dwelt blissfully therein?" When Udaka replied in the affirmative, the Bodhisatta informed him thus: "Friend, through this much of practical course I, too, have myself realized with *Abhiññā* the eight mundane Jhanas up to Nevasaññā-nāsaññāyatana Jhāna and dwelt blissfully therein." Thereupon, as befitting a noble person free from the mental impurity of envy and selfishness, Udaka the Sect-leader, like Ālāra the leader of (the previous) sect, spoke joyfully words of altruism thus: "We have seen with our own eyes a fellow recluse and spiritual companion of sharp intelligence like you. It is a great gain for us, friend!"

Udaka the Sect-leader honoured the Bodhisatta by entrusting him with the whole sect and making him his teacher

Not only had the Sect-leader Udaka spoken congratulatory words as has been said above as befitting one who was free from the mental impurity of envy and selfishness, he went further, saying thus: "O superb man, what my father Rāma the Master had himself realized with *Abhiññā* and taught, you superb man, have yourself realized with *Abhiññā*. What you, superb man, have yourself realized with *Abhiññā*, my father Rāma the Master had himself realized with *Abhiññā* and taught. In this way, the doctrine my father had discerned, you, superb man, also have. The doctrine you, superb man, have discerned, my father Rāma the Master had. In this way, you are like my father, and my father was like you. Please come friend, please take charge of this great sect." So saying he entrusted the Bodhisatta with the whole sect. Thus

Udaka appointed his fellow ascetic and spiritual companion Bodhisatta as his own teacher.

Not only did he entrust him with the entire sect but he honoured the Bodhisatta with reverence the way Ālāra the Sect-leader did as has been stated before.

The Bodisatta departed from the great teacher Udaka on seeing defects in the mundane Jhāna attainments

Having put efforts and gained the eight mundane Jhāna attainments, as he had acquired Jhānic experiences in previous existences and as he was highly intelligent, the Bodhisatta soon reflected on the nature and prospects of the said eight Jhāna attainments up to Nevasaññā-nāsaññāyatana Jhāna in the present life and the fruits that would accrue in the future: he came to know perfectly well the nature and prospects of these eight Jhāna attainments up to Nevasaññā-nāsaññāyatana Jhāna in the present life and his rebirth that would take place in the Brahmā abode of Nevasaññā-nāsaññāyatana hereafter. Therefore he came to the conclusion that these eight mundane Jhānas fell within the cycle of suffering; he also deeply contemplated thus: "The aggregate of these attainments cannot lead to weariness in the cycle of suffering, to detachment, to cessation of defilements such as lust (*rāga*), etc., to extinction of all these defilements, to knowledge of all that is to be known, to achievement of knowledge of the four Paths, to realization of Nibbāna. In fact, these eight attainments result at most only in the Brahmā abode of Nevasaññā-nāsaññāyatana where one lives for eighty-four thousand *Mahā-kappas*, but they cannot produce any benefit superior to that. The highest Brahma world of Nevasaññā-nāsaññāyatana in which the same *Jhāna* results is also only a realm not liberated from the dangers of birth, decay and death. It is, in fact, a region already encircled by the snares of the King of Death.

A man severely afflicted with hunger eats at first with relish a big plateful of delicious meal; but later on he became fed up and felt repugnant of it on account of derangement of the bile or the phlegm or of the falling of a fly on to the meal and abandons it without the slightest thought of taking another morsel. In the same way, the Bodhisatta, after putting efforts and gaining the said eight mundane Jhana attainments within two or three days without difficulty, at first dwelt in and enjoyed the said attainments; but from the moment he discerned the aforesaid defects such as their being within the cycle of suffering, etc., he had entirely lost interest in exercising the eight attainments even by means of one of the five kinds of mastery. He repeatedly abandoned the attainments, saying: "These eight attainments are of no use whatever! These eight attainments are of no use whatever!" And as he was wearied of them, he departed from the Sect-leader Udaka.

CHAPTER SIX

THE PRACTICE OF SEVERE AUSTERITIES BY THE BODHISATTA

The Bodhisatta's visit to Uruvelā and practice of severe austerities (*Dukkaracariya*) for six years

After his departure from the Sect-leader Udaka, the Bodhisatta went about in the Magadha country in search of Nibbāna and eventually arrived in the market town of Sena. Near Senā was Uruvelā forest. In the forest the natural lay-out of the land was delightful enough for noble and virtuous men; the forest itself was pleasant; the river Neranjarā had an attractive landing place, free of mud and mire, with a sand beach like silvery sheets spread out; with pleasingly clean and clear currents full of sportive fish and tortoises, the river flowed continuously; there were also small villages where forest dwelling ascetics could easily receive alms-food. When the Bodhisatta saw all these features, he noted them all carefully and had a good idea thus: "This is an ideal place for sons of good families seeking Nibbāna to undertake meditation in." Accordingly, he built a small dwelling place with available dry firewood and leaves and stayed in the forest of Uruvelā to engage in meditation.

The manifestation of three similes to the Bodhisatta

Then there appeared in the mind of the Bodhisatta three similes. They are:

(1) In order to make fire, however hard a man rubs with a fire-kindling stick a big piece of wet firewood (wet fig-tree wood) soaked in water, he cannot produce fire and will only become miserable. In the same way, in this world, the so-called recluses and Brahmins in whom

the wet and slimy elements of sensual passion have not dried up and who do not stay away from sense-objects either will not realize the Path and Fruition but only will become miserable however hard they work to rid themselves of defilements. This was the first simile that manifested to the Bodhisatta.

(In this simile, those in whom the slimy elements of sensual passion have not dried up are likened to the big piece of wet fig-tree wood; the act of keeping themselves in the water of sense-objects is likened to the act of soaking in water of the big piece of wet fig-tree wood; the inability to secure the fire of the knowledge of the Path however hard they work without giving up sense-objects is likened to the non-productivity of fire but the productivity of misery however hard the big piece of wet fig-tree wood soaked in water is rubbed. This simile signifies the asceticism called *saputtabhariyū-pabbajjā* of those wandering ascetics each of whom living a household life with a wife and children.)

(2) In order to make fire, however hard a man rubs with a kindling stick a big piece of wet fig-tree wood kept on land away from water, he cannot still secure fire because of the wetness of the wood; instead he will only become miserable. In the same way, in this world, the so-called recluses and Brahmins in whom the slimy elements of sensual passion have not dried up will not realize the Path and Fruition but will only become miserable however hard they work, staying away from the water of sense-objects physically as well as mentally. This was the second simile that manifested to the Bodhisatta.

(In this simile, those in whom the slimy elements of sensual passion have not dried up are likened to the big piece of wet fig-tree wood; the inability to secure the fire of the knowledge of the Path however hard they work, staying away from sense-objects both physically and mentally, is likened to the non-productivity of fire but the productivity

of misery instead of fire, because of the wetness of the wood, however hard the big piece of wet fig-tree wood kept on land away from water is rubbed. This simile signifies the asceticism called *brāhmaṇa-dhammikā-pabbajjā* of those brahmins who, having renounced their wives and children, devote themselves to the wrong practice, *pāsanda*.)

(3)"In order to make fire, when a man rubs with a fire-kindling stick a big piece of dry fig-tree wood kept on land away from water, he can secure fire easily as the wood has been kept on land away from water and is itself dry. In the same way, in this world, those who are called recluses and brahmins in whom the wet and slimy elements of sensual passion have dried up and who have stayed away from sense-objects physically as well as mentally can realize the Path and Fruition when they practise the correct ascetic doctrine whether with difficulty or with ease." This was the third simile that manifested to the Bodhisatta. (Comparisons should be made in the aforesaid manner. This simile signifies the asceticism of the Bodhisatta himself.)

The group of five came and waited upon the Bodhisatta

The group of five recluses who had already taken up an ascetic life even just after the birth of the Bodhisatta as has been said previously was enquiring whether the Bodhisatta Prince had renounced the world and become a recluse or not; on hearing that the Bodhisatta had, they began to visit villages, market towns, etc., one after another, to look for the Bodhisattas and caught up with him in Uruvelā forest. Having strong hopes then that "In no time will he become a Buddha! In no time will he become a Buddha!" they waited upon him who was engaged in the severest austerities (*dukkaracariya*) which would last for six years: they moved about him fulfilling their duties such as sweeping the place around, fetching him hot and cold water and so on.

The Bodhisatta's practice of *dukkaracariya*, strenuous Exertion

The strenuous Exertion made up of fourfold determination, namely, (1) "Let only the skin be left!" (2) "Let only the sinews be left!" (3) "Let only the bones be left!" and (4) "Let the flesh and the blood be dried up!" is called *Padhāna-viriya*. The practices to be mentioned now are called work of Exertion (*padhāna*) as they are done with *Padhāna-viriya*. They are also called *dukkaracariya* as they are difficult for ordinary people to practise.

(a) Having repaired to the market town of Senā, for alms-round the Bodhisatta spent a large number of days practising meditation for the development of loving-kindness (*mettā-bhāvanā*). Then it occurred to him thus: "What benefit will accrue from depending on this coarse and rough food swallowed in morsels? By eating such food to my heart's content and developing loving-kindness, I will not achieve Omniscience which is my goal." And so he gave up living on alms-food and sustained himself by eating big and small fruit, which fell down in Uruvelā forest. Failing to achieve Omniscience even in this way, he thought to himself thus: "This food consisting of big and small fruit is still coarse. Searching for fruit is also a kind of impediment (*palibodha*).\" Accordingly, he sustained himself only with the fruit which dropped from the tree he was using as a shelter.

(b) Then the Bodhisatta considered thus: "it would be good if I, grinding my teeth and clicking my tongue" were to suppress unwholesome consciousness associated with wrong thoughts such as sensual ones, etc., with my wholesome consciousness associated with powerful right thoughts. It would be good if I were to eradicate it. It would be good if I were to remove it by means of the fire of energy." So, grinding his teeth and clicking his tongue, he suppressed unwholesome consciousness with wholesome consciousness one. He

did not let it arise but eradicated it. He removed it from his person by means of the fire of energy. Thereupon, sweat came out trickling from his armpits. For example, it was like the trickling down of sweat from the armpits of a feeble man when a man of strength held him by the head or the shoulder and pressed him down. At that moment, the Bodhisatta's effort was very vigorous. It was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were the whole of his body, which was heated all over and it knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(c) Then it occurred to the Bodhisatta thus: "It would be good if I were to develop Appanāka-Jhāna by restraint of out-breathing in-breathing ." So, with unrelenting effort, he restrained exhalation and inhalation through the mouth and the nose so that the air could not go out or come in. Then, having no chance, the air accumulated and escaped through the ears, through the mouth and the nose. The sound produced by the wind thus escaping was forceful like that coming out from the bellows of a blacksmith. At that moment, the Bodhisatta's effort was very vigorous; it was not slackened at all. His mindfulness was extremely distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were, the whole of his body, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(d) Then it occurred to the Bodhisatta thus: "It would be good if I were to repeat developing Appanāka Jhāna." So with unrelenting effort, he restrained exhalation and inhalation through the mouth, the nose and the ears. Then having no chance to escape through the mouth, the nose and the ears, the wind rushed up to the head battering and piercing it. For example, it was as if a man of strength was churning the

head with a sharp and pointed drill. Even at that time, his energy was as vigorous as before; it was not slackened at all. His mindfulness also was still very distinct and steadfast; never did he lose his awareness. But his painful effort battered, as it were, the whole of his body which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(e) Again, it occurred to the Bodhisatta thus: " It would be good if I were to repeat developing *Appānaka Jhāna*. So, with unrelenting effort he kept on restraining exhalation and inhalation through the nose and the mouth and the ears. Thereupon, the violent wind battered the head and as a result he suffered from very severe ricking headaches. For example, it was like a great suffering caused by a man of tremendous strength who fastened a leather string around the head and tightened it (You, dear reader, imagine that a man of strength puts a large loop of strong leather string around your head and he twisted with a stick to tighten it up. It was the same as that.) At that time, too, his energy was as vigorous as before; it was not slackened at all. His mindfulness was still very distinct and steadfast; never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(f) Still again, it occurred to the Bodhisatta thus: "It will be good if I were still to go on developing *Appānaka Jhāna*." So, with unrelenting effort he kept on restraining exhalation and inhalation through the nose, the mouth and the ears as before. Thereupon, the air of great intensity injured the abdomen as if carving it up. For example, it was as if a skilful butcher (or his assistant) cut up the abdomen with a sharp butcher's knife. At that time, too, his energy was as strong as before; it was not slackened at all. His mindfulness was very distinct and

steadfast; never did he lose his awareness. But his painful effort made the whole of his body battered, as it were, which was heated all over and which knew no relief. Although he was in such a miserable plight, his willingness to pursue the struggle remained unflinching.

(g) Once more, it occurred to the Bodhisatta thus: "It would be good if I were still to go on developing *Appānaka Jhāna*." So, with unrelenting effort he kept on restraining exhalation and inhalation through the mouth, the nose and the ears as before. Thereupon, the whole of his body suffered from violent burning *dāharoga*, 'burning disease'. For example, it was like being severely burnt when a weak man was grilled on a big heap of fire by two strong men each on one side holding him by the right arm and the the left. At that time the whole of the Bodhisatta's body remained burning hot. At the same time, his energy was not slackened but remained as strong as before. His mindfulness was extremely distinct and steadfast. On account of the trauma of his strenuous Exertion (*Padhāna*) he could not, however, get peace. Nevertheless, his willingness to pursue the struggle remained unflinching .

Note: Paragraph (a) is from the *Jinālaṅkāra Tīkā*; Paragraphs from (b) to (g) are from the *Mahāsaccaka Sutta*.

The Bodhisatta fainted and fell into a sitting position while walking

Afflicted thus with a great heat all over his body, the Bodhisatta fainted and fell down into a sitting position while walking. (He did not fall down lying on his face in an unsightly manner. Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down.) When the Bodhisatta fell down in this manner, the Devas who were present near the walk made three different comments:

(1) Some Devas said: "Samana Gotama is dead." (2) Others said: "Samana Gotama is not dead; he is dying." (3) Still others said: "Samana Gotama is neither dead nor dying; Samana Gotama has become an Arahata; such is the posture in which an Arahata stays."

Out of these Devas making their comments, those who said, "Samana Gotama is dead," went to King Suddhodana and told him thus: "Your son is dead." When the king asked, "Is my son dead before or after attaining Buddhahood?" they replied: "Your son did not get the chance to become a Buddha; while striving he fell down and died there on the walk." "I do not believe your word at all. Without attaining Omniscience, death cannot occur to my son," asserted the king emphatically.

The Bodhisatta took less food

When he recovered from his faint, the Bodhisatta thought thus: "It would be good if I were to practise without eating any food at all." Thereupon, the Devas said to him: "O Bodhisatta, Noble Samana! Do not cut off the food altogether. O Bodhisatta, Noble Samana! If you cut off the food altogether, we shall have to inject divine food through your pores. And with that food you will be sustained." Then it occurred to the Bodhisatta thus: "If I decide not to take food at all, if these Devas give me divine food through my pores, and if I live on that despite my claim to fast completely, my sustenance with divine food will go against myself and becomes self-contradictory." So he said to the Devas: "O Devas, do not inject divine food through my pores. I shall take food just enough to sustain myself."

Henceforth, the Bodhisatta did not cut off the food altogether but took food just little by little. For one day's meal, sometimes he took a handful of lentil soup, sometimes a handful of bean soup, sometimes a handful of grain soup and at other times a handful of pea soup.

By taking just a handful of bean soup, the physical frame of the Bodhisatta reached the stage of extremely exhaustion and emaciation.

Just because the Bodhisatta was taking very little food, his limbs big and small protruded at the joints of the bones and were thin and depressed at the places other than these joints like the knots of the creepers named *āsītika* and *kāḷa*.

The hips of the Bodhisatta wrinkled all over like the big hoofs of a camel and the anus was depressed.

The back (or spine) of the Bodhisatta protruded with depressed intervals like a string of big beads.

The flesh between the ribs sank down causing unsightliness, inelegance and bad shape like the rafters of an old shed, house or a recluse dwelling.

The eye-balls were seen sunk into the eye-sockets like the bubbles of water in a large deep well.

The skin of the head wrinkled and withered like a little tender gourd plucked and dried up in the sun.

As the skin of the belly was stuck to spinal column, the spinal column was felt when the belly skin was touched, and the belly skin was felt when the spinal column was touched.

When sitting to answer the call of nature, the urine did not come out at all as there was not enough liquid food in the belly to turn into urine. As for the excrement, just one or two hardened balls of the size of a betel nut was discharged with difficulty. The sweat trickled profusely from the whole body. He fell on the spot with his face downwards.

When the Bodhisatta rubbed his body with the hand in order to give it some slight soothing effect, the body-hairs which were rotten at the base getting no nourishment from the flesh and blood because of its scarcity came off from the body and stuck to the hand.

The natural complexion of the Bodhisatta was bright yellow like the colour of *siṅḡīnikkha* pure gold. But of those who saw him during his engagement in austerity, some said: "Samana Gotama is of dark complexion, Others said: "Samana Gotama is not dark; his complexion is brown." Still others said: "Samana Gotama is neither dark nor brown; he has grey skin like that of a cat-fish."

(Readers of this Buddhavaṃsa may stop reading for a while and think. The Bodhisatta took up this practice of austerities which ordinary people would find difficult to do, not for a short period of days and months. In fact, he did it for six long years. Despite his six-year long struggle, it never occurred to him thus: "I have not attained Omniscience although I have practised thus with difficulty. Well, in view of this situation, I will go back to my golden palace, and being pampered by forty thousand palace ladies headed by my Queen Yasodharā, I will happily take care of my mother (meaning aunt Gotamī), father and eighty thousand relatives who are still alive;" or "Having enjoyed excellent food which is like that of Devas, I will rather stay comfortably in a luxurious bed." There had never been the slightest thought in him for an easy-going and self-indulging life. An ordinary man would not dare to think of practising this kind of austerities, much less actually practising it. Therefore it is called *dukkaracariya*, (a practice which is difficult to undertake by ordinary people.)

Māra's visit to deter the Bodhisatta by feigning goodwill

Even at the time when the Bodhisatta was going forth, Māra discouraged him saying, "O Prince Siddhattha, on the seventh day from today, the Wheel-Treasure will arrive. Do not go forth." But the Bodhisatta replied with tremendous boldness thus: "O Māra, I knew that the Wheel-Treasure would come to me. I do not, however, wish to

enjoy the bliss of a Universal Monarch. You go away! Do not stay here! I will endeavour to attain Buddhahood, thereby letting the ten thousand world-systems resound throughout." Since then Mara had followed the Bodhisatta for six years looking for an opportunity to dispose of him with the thought, "If thoughts of sensuality *kama-vitakka*, or thoughts of ill-will *vyāpādavitakka*, or thoughts of violence *vihiṃsā-vitakka*, arise in his mental continuum, I will kill him right on the spot." Up till now, for six long years, Māra could not find at all any of these wrong thoughts in the Bodhisatta.

When six years had elapsed, it occurred to Māra thus: "Prince Siddhattha is of great energy. His *dukkaracariya* also is so strenuous. He may become a Buddha at one time or another. What if I approach him and give him some words of advice, thereby causing him to stop his practice." "Then he approached the Bodhisatta and told him of his intentions. (After his Enlightenment, the Buddha gave bhikkhus a sermon under the title of Padhāna Sutta, explaining how Māra had come and persuaded him by feigning goodwill, and how the Bodhisatta had boldly retorted him. The dialogue between Māra and the Bodhisatta will now be reproduced in simple Myanmar.)

Having approached the Bodhisatta who had been repeatedly developing the Appānaka Jhāna in Uruvelā forest near Nerañjarā with the sole aspiration after Nibbāna, Māra said:

"O my friend Prince Siddhattha, the whole of your body is so emaciated with the loss of flesh and blood. Your beauty and complexion have much deteriorated. Your death is coming very close; the chance of your remaining alive is very faint, only one against one thousand for death. O Prince Siddhattha, please take care of yourself so that you may live long. Longevity is excellent and commendable. If you live long, you can perform many acts of merit. You can develop your merit by observing

the precepts or by performing sacrificial rites. What is the use of living thus in the forest and practising austerity so miserably and feebly without knowing whether you will be dead or remain alive. (No benefit will accrue to you.) In order to achieve your goal, Nibbāna, the old traditional path is very difficult to follow; it is also toilsome and hard; It is indeed not feasible to get on and tread along such a road ."

In this way Māra said with a semblance of compassion as though he had goodwill for the Bodhisatta and as though he had pity on him. (An ordinary person might have found Māra's words persuasive.)

On being spoken to thus with a semblance of compassion by Māra, the Bodhisatta said boldly to Māra as follows:

"You Māra, you who bind up those unmindful sentient beings—Devas, Brahmās and humans—so that they may not be liberated from *saṃsāra*! You have come into my presence for your own benefit and with an ulterior motive to create harm and disturbances to others." (By these words the Bodhisatta repelled Māra's visit of false goodwill .)

"I do not have an iota of desire for the kind of merit that leads to the cycle of suffering *vaṭṭagāmi*. You should have spoken thus only to those who are yearning for *vaṭṭagāmi* merit.) (With these words the Bodhisatta rejected Māra's speech that "If you live long, you can perform many acts of merit.")

"You Māra, there are those who have no confidence (*saddhā*) at all in Nibbāna; there are those who have confidence but are of feeble energy (*virīya*); then there are those who have both confidence and energy but are not endowed with wisdom (*paññā*), you should discuss only with them and give

encouragement to them to live long. As for me, I have absolute confidence that, if I strive enough, I shall realize even in this life Nibbana where my body ceases to exist. I have flaming energy that is capable of burning and turning into ash the grassy rubbish of defilements. I have incomparable wisdom which is like an explosive of Sakka and which can crush the rocky mountain of dark ignorance (*avijjā*) into pieces. I also have both mindfulness (*sati*) and concentration (*samādhi*) the mindfulness that will enable me to become a Buddha who does not at all forget what has been done and spoken of over the ages gone by; and the concentration which, standing firm against the forceful wind of vicissitude, is like an engraved stone pillar that does sway in a storm. Fully endowed with these five qualities that enable one to reach the other shore Nibbāna, I am working hard even at the risk of my life. With a person like me why did you want to discuss long life and why did you flatteringly encourage me to live on? In reality, it is not commendable to stay alive just for a single day in the human world for one who exerts with firm diligence and strong perseverance, who possesses insight through *Appanā Samādhi* and who discerns thoroughly the rise and fall of the physical and mental aggregates?" (With these words the Bodhisatta posed counter threat to Māra who had threatened saying, "O Prince Siddhattha, your death is coming very close, the chance of your remaining alive is very faint, only one against one thousand for death.")

" You Māra, this wind in my body caused by the tempo of my exertion in practising *Apānaka Jhāna* would be capable of drying up the water currents in the River Gaṅgā, Yamuna, etc. Why would it not be capable of drying up the little blood that is in me, whose mind has been directed to Nibbāna? Indeed, it is strong enough to dry it up. When the blood in my body,

about four *ambañās* in capacity, has dried up on account of the oppressing wind generated by my exertion in practising meditation with a view to attain Nibbāna, the bile which is of two kinds, composed (*baddha*) and non-composed (*abaddha*); and the phlegm, also about four *ambañās*, that covers whatever is eaten and swallowed so that no foul smell would come out; and the urine and nutritive elements, also about four *ambañās*, will certainly dry up. If the blood, the bile, the phlegm, the urine and nutritive elements dry up, the flesh will certainly be depleted. When the blood, the bile, the phlegm, the urine and the flesh are all gone in this way, my mind becomes even clearer. (Such exhaustion will not make me retreat. Only because you do not know that my mind is so keen, you spoke words of 'love for life' (*jivītanikanti*) such as "O Prince Siddhattha, the whole body of yours is so emaciated with the loss of flesh and blood." and so on.) Not only is my mind clear but my mindfulness which is like the treasurer of a Universal Monarch, my wisdom which is like the vajira diamond weapon of thunderbolt and my concentration which is like Mount Meru are unshaken, become even more developed and steadfast.

"Although the blood and the flesh in me have been all exhausted, my mind remains cheerful and even becomes clearer and and has reached the excellent stage of the incomparable feeling which has been tremendously experienced by those noble Bodhisattas, Superb Men (*Mahāpurisa*) and Banners of Male Folk. Though my whole body has dried up to the point of almost emitting flames and though I am thereby thoroughly exhausted, my mind is not at all inclined towards sensual objects such as my royal city with its palaces, Yasodharā, Rāhula, forty thousand palace ladies and attendants and so on. You Māra, observe and investigate for yourself the purity and uprightness of the incomparable heart of mine, of a man who has fulfilled

the Perfections." (With these words the Bodhisatta demonstrated the firmness of his spirit.)

The ten armies of Māra

(1) "You Māra, there are objects of sensuality (*vatthu-kāma*), animate or inanimate, and defilements of sensuality (*kilesa-kāma*) which is craving for these sensual objects; both these forms of sensuality cause those householders to become deluded so that they do not know the Truth. Therefore these two, *vatthu-kāma* and *kilesa-kāma*, constitute your First Army. There are householders who die worldlings (*pathujjanas*) amidst their own worldly belongings *gihibhoga* because they cannot forsake them though they know the rarity of the rise of a Buddha (*Buddh'uppāda duliabha*) and the rarity of the life of a recluse (*pabbajitabhāva dullabha*). As for recluses, the requisites such as robes, bowls, monasteries, parks, beds, couches, bed sheets and coverlets, which may be craved and enjoyed by them are all materials of sensuality. And there are recluses who die worldlings amidst the monastic materials of sensuality in the form of the four necessities, namely, dwelling place, clothing, meal and medicine donated by lay people. They die in that manner because they cannot give them up though they have learnt at the time of their ordination about using the foot of a tree as a dwelling place; using robes made of rags from a dust heap as clothing; using alms-food as meal; and using putrid urine of a cow as medicine. These householders and recluses meet their hideous death on encountering Māra's First Army of sensuality (*kāma*). (From Ledi Sayadaw's *nissaya* translation of the Padhana Sutta.)

(2) "Although they have taken up an ascetic life after resolutely abandoning *gihibhoga*, some tend to be disturbed and

corrupted by such factors as aversion (*arati*) and dissatisfaction (*ukkaṇṭhita*) which are not taking delight in being a recluse, not taking delight in learning and practice, not taking delight in the seclusion of forest dwellings, and not taking delight in Concentration Meditation (*Samatha*) and Insight Meditation (*Vipassanā*). Therefore *arati* and *ukkaṇṭhita* constitute the Second Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Second Army.)

(3) "Although some recluses have overcome that Second Army, while observing *dhutaṅga* practices of austerity and because of the very strict rules of *dhutaṅga*, which compel them to eat only what is available such as food of all kinds mixed together, some cannot eat their hearts' content (lit. they cannot eat voraciously in the manner of 'a thirsty bull quenching his thirst when led to water'); and are not satisfied and become hungry again, suffering like a crazy earthworm which writhes at the touch of salt. As thirst and hunger *khuppiṭṭhāsa* sets in they lost interest in asceticism and are obsessed with the burning desire to take food. This *khuppiṭṭhāsa* constitutes the Third Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Third Army.)

(4) "When they are oppressed by hunger and thirst, some of them become physically and mentally weak and are at their wit's end. They become disheartened, indolent and unhappy. As weariness (*tandi*) sets in they do not wish to carry on asceticism they are engaged in. This *tandi* constitutes the Fourth Army of yours, Māra. (Some ascetics meet their death, being drowned in the sea of Māra's Fourth Army.)

(5) "With no progress in their spiritual work and becoming lazy and despondent they begin to get bored and fall into a state

of dejection. From that day as sloth and torpor (*thinamiddha*) sets in they take to sleeping in their monasteries, rolling from one side to the other, and lying with face downwards. This *thinamiddha* constitutes the Fifth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Fifth Army.)

(6) "Excessive sleep through laziness causes stalemate in their meditation and dullness of their minds. Overwhelmed by craving, they become weak and confused over this or that trifle. As fear (*bhiru*) sets in they are shaken with fright; and with trembling hearts they mistake a tree-stump for an elephant, a tiger for an ogre. This *bhiru* is the Sixth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Sixth Army.)

(7) "Although they pursue meditation after overcoming fear and regaining courage through practice, the Path to the Jhāna and the course of Magga have sunk deep. As doubt *vicikicchā* sets in they are not certain whether they are positively on the Path or not both in practice and theory. This *vicikicchā* is the Seventh Army of yours, Māra. (Some ascetics meet death, being downed in the sea of Māra's Seventh Army.)

(8) "After getting themselves rid of *vicikicchā*, some keep on putting efforts uninterruptedly day and night. As unusual signs from meditation appear to them, they think highly of themselves. As arrogance and haughtiness (*makkha-thambha*) sets in, they do not accord others their rightful place; they destroy their good reputation; they give no respects to their elders; they display overbearingness to them. This *makkha-thambha* constitutes the Eighth Army of yours, Māra. (Some

ascetic meet death, being drowned in the sea of Māra's Eighth Army.)

(9) "When they go on meditating, having eradicated *makkha-thambha*, they see more unusual signs and become proud of their advancement. Various forms of craving and conceit (*taṇhāmāna*) are likely to appear as follows: they are pleased and elated to have abundance of gifts; they are pleased and elated to witness the spread of their fame to all four quarters; they are pleased and elated to receive some marvellous gains that nobody else has ever come across; and they are pleased and elated with their fame and followers wrongfully acquired from their preaching of false doctrines and from unjust boastfulness shown through evil desire and craving to increase their gains. The aggregates of these factors of *taṇhāmāna* constitute the Ninth Army of yours, Māra. (Some ascetics meet death, being drowned in the sea of Māra's Ninth Army.)

(10) "Some recluses coming under the above ninth category practise self-praise and honour which is *att'ukkaṃsana*; they indulge in despising and condemning others which is *paravambhana*. These two, *att'ukkaṃsana* and *paravambhana*, constitute the Tenth Army of yours, Māra.

"You Māra, you who prevent by force the liberation of humans, Devas and Brahmās from the rounds of suffering and you whose forces are enormous! These ten factors such as *kāma*, *arati*, etc., form your comrades-in-arm. You Māra, whose heart is not white but totally black and whose craving is gigantic! They are also your guns, cannons, and explosives that kill every recluse or hermit in their way. Those poor worldings who possess no strong faith, will, energy and wisdom and who lack courage are not capable of repelling your attack and

escaping from it. Only those extremely adventurous heroes, whose faith, will, energy and wisdom are great, do not reckon you even as a blade of grass; they can fight and put up resistance and escape.. This escape after fighting and resisting can bring about the bliss of the Path, Fruition and Nibbāna away from the dangers of the swords, spears and (other) weapons that belong to the troops of the Ten Armies of yours, wicked Māra.

"You Māra, I would like you to know me as follows: 'This Prince Siddhattha, as befitting a noble man, a true hero, on arrival on the scene of a battle field, never takes a single step backward; he is indeed a feathered commander who wears the flowers of courage on his head, the flowers of *muñja* grass taken to be a good omen and the truly heroic, victorious flag and banner. (It used to be customary for a valiant warrior, who knows no retreat, to fasten some *muñja* grass on his head, on his banner (flag) or on his weapon to indicate that he is a brave man who would never withdraw. Such a military officer was called a 'feathered commander' in olden days.) If I have to withdraw from battle and to be defeated by you and remain alive in this world, it will be shameful, ruinous, disreputable and disgusting. Therefore regard me as one who firmly believe thus: 'It is far better to die on the battle field than to concede defeat to your force.'

"Because in this world certain ascetics and brahmins who went to the battle front of *kilesa* putting on the yellow robe and equipping themselves fully with the requisites as their martial harness but who are without strength are overpowered by your tenfold great Army. Thus they are like those who without the light of such virtues as morality, etc., happen to have entered into darkness. As they are oppressed by your tenfold Army,

Māra, they can by no means know the road of the jewelled Wheel of Dhamma namely, the seven factors of Enlightenment (*Bojjhaṅga*) which is the excellent Path taken by Buddhas, Pacceka-Buddhas and other Noble Ones to attain Nibbāna. (Therefore I would like you to take me as one who would fight and vanquish your tenfold Army and raise the flag of victory.)"

On hearing the valiant words thus spoken by the Bodhisatta, Māra departed from that place being unable to utter a word in reply.

Questionable points

In this chapter on *dukkaracariya*, the points which may be raised are: "Was the Bodhisatta incapable of becoming a Buddha without practising *dukkaracariya*?" (That is to say, "Is Buddhahood attained only through the practice of *dukkaracariya*?" or "Is Buddhahood unattainable without the practice of *dukkaracariya*?")

The answer is: "With or without *dukkaracariyā*, the Bodhisatta could become a Buddha because he had completely fulfilled the *Pāramīs*, *cāgas* and *cariyas*."

"If Buddhahood was possible without *dukkaracariya*, why did he practise it laboriously?"

Partly because he wished to demonstrate his incomparable energy to beings including Devas and Brahmās and partly because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood, the Bodhisatta practised *dukkaracariya* laboriously. To give an example: a king who has earned kingship by virtue of customary succession, without

warring with anybody but while remaining in the main palace, cannot rejoice as does a monarch who wins a kingdom after gathering his forces and fighting two or three battles and crushing his opponents. True, he who ascends the throne after engaging in war two or three times and coming out triumphant views his audience while enjoying the luxury of his kingship and reflects on his energetic deeds; he feels immensely happy thinking, "I have acquired this royalty by doing such and such a thing at such and such a place and by killing such and such an enemy in such and such a manner." In the same way, the Bodhisatta practised *dukkaracariya* laboriously because he wished to demonstrate his incomparable energy to beings including Devas and Brahmās and because he had considered that his heart would be filled with joy on recalling the virtues of his energy some time after his attainment of Buddhahood.

Another answer: *Dukkaracariya* was also practised out of kindness to help future disciples by setting an example. To elaborate: Those future disciples who come to know of the Bodhisatta's practice of *dukkaracariya* would contemplate: 'Even the Blessed One attained Omniscience only after undergoing the practice of *dukkaracariya* though he had fulfilled the Perfections for four *asaṅkhyeyya* and a hundred thousand aeons. What to speak of us! We would perhaps attain the Knowledge of the Path (*Magga-Ñāṇa*) only if we could exert ourselves in meditation.' Discerning the truth they would become convinced that meditational Exertion (*padhāna viriya*) is something worth-making.

When they are thus convinced and exert themselves, they will be able to put an end to birth, old age and death (*Nibbāna*). Therefore the Bodhisatta practised *dukkaracariya* out of kindness to future disciples by setting an example to them.

It was usual for each and every Bodhisatta to practise *dukkaracariya* at least for seven days in their last existence; our Buddha also was able to do it and accordingly practised it for six years. But he became a Buddha not because of his *dukkaracariya*. In fact, he attained Buddhahood only through the Middle Practice (*Majjhima Paṭipatti*). The Bodhisatta practised *dukkaracariya* to show the world with Devas by way of contrast at the outset that it was not the way leading to the knowledge of the Path..

Though other Bodhisattas engaged in *dukkaracariya* for a far shorter period of seven days at least or of a month or so at most, our Bodhisatta had to do so for six years as a result of a verbal misdeed committed by him when he was Brahmin Jotipāla, very proud of his birth, during the life time of Buddha Kassapa; he uttered very harsh words then: "How can this shaven-headed realize the Knowledge of the Path and Omniscience. Enlightenment is something that is very difficult to achieve!" (*Majjhima Tīkā*)

CHAPTER SEVEN

The attainment of Buddhahood Changing the mode of practice

After the Bodhisatta had completed the austerity practices, *dukkaracariya*, for six years, as has been stated before, it was about the first waxing of Vesakha (April-May) following the month of Citta (March-April) of the year 103 Maha Era. At that time it occurred to the Bodhisatta thus:

"The Samanas and Brahmanas of the past in their practice of austerities could have gone through only this much of pain and hardship at the most; they could not have gone through more hardship than what I am now enduring. The Samanas and Brahmanas of the future in their practice of austerities will go through only this much of pain and hardship at the most; they will not go through more hardship than what I am now enduring. The Samanas and Brahmanas of the present day also in their practice of austerities may go through only this much of pain and hardship at the most; they cannot go through more hardship than what I am now enduring. (What hardship I have endured will not be less, but may even be more, than the pain and suffering undergone by the Samanas and Brahmanas of the past, the future and the present. I have striven and practised the austerities strenuously for as long as six years). Although I have exerted so strenuously in this manner, I have not attained Enlightenment, *Sabbāññuta Ñāna*; I have not realized Buddhahood. There may perhaps be another mode of practice, another path, to attain Enlightenment, *Sabbāññuta Ñāna*; to realize Buddhahood."

Keeping on reflecting thus, he came to perceive that he had developed and entered upon the First Jhāna of Ānāpāna while sitting under the shade of the rose apple (*Eugenia*) tree at the time of the

auspicious 'Ploughing Ceremony' performed by his father king Suddhodana. He recognised then that the practice of the First Jhāna of Ānāpāna must certainly be the true path, the correct mode of practice for the attainment of *Sabbāññuta Nāna*, realization of the Buddhahood. He further reflected: "Why should I be afraid of the Jhanic bliss realizable from the Ānāpāna Concentration Meditation; it is the bliss that arises purely from renunciation (*nekkhamma*) and entirely detached from the desires for material objects and sensual pleasures. I am certainly not afraid of the Jhanic bliss of the Ānāpāna Concentration Meditation."

Then again, he continued to reflect: "I may not be able to exert and develop the said Ānāpāna Concentration Meditation with this body of mine which is so much exhausted and withered. It will be well if I take some solid, coarse food such as boiled rice to resuscitate and freshen this emaciated body before I endeavour to attain the said Jhāna through Ānāpāna Concentration Meditation.

Having considered thus, the Bodhisatta took the alms-bowl from where he had laid aside, went round the market town of Śeṇa for alms-food and sustained his withered, emaciated body with whatever food he received on his alms-round. Within two or three days, he regained strength and the major physical characteristics of a Great man (*Mahāpūrisa Lakkhaṇās*) which had disappeared at the time of strenuous practice of *dukkaracariya* reappeared distinctly in their original forms. At that time the physical body of the Bodhisatta looked fresh in yellow like the colour of gold.

(Here, it should be specially noted that at the time the Bodhisatta reflected on the correct path for realization of Omniscience, for attainment of Buddhahood, after discarding the practice of *dukkaracariya*, he correctly considered that the eight mundane attainments of Jhana that he achieved after

meeting the Sect-leaders Ājāra and Udaka were just the basis of the round of suffering (*vattapāḍaka*); he also considered that the Ānāpāna Concentration which was developed in the shade of the rose apple tree while his father King Suddhodana was performing the auspicious Ploughing Ceremony was the correct path for the realization of Omniscience, for the attainment of Buddhahood since the Ānāpāna Concentration was part of 'Mindfulness Meditation of the body, (*Kāyagatāsati*), and the basis of Insight Meditation, (*Vipassanā*) for all Bodhisattas. *Mulapañṇāsa Tikā* Vol I.)

**The abandoning of the Bodhisatta by his attendants,
the Group of Five Bhikkhus (*pañcavaggi*),**

It is a natural course of event, (*dhammatā*), that when a Bodhisatta is about to attain Buddhahood after having completed the practice of *dukkaracariya*, either the attendant bhikkhus abandon him for some reason or the other or he himself leaves them behind. This being so, when the Bodhisatta began to sustain his body by taking whatever coarse food of rice he received on his alms round, the said group of Five Bhikkhus became disgusted with him, grumbling, "The Bhikkhu Gotama has become one who practises for the gain of material wealth; he has become one who has abandoned the practice of meditation, and reverted to the material accumulation". Following the natural course of events they abandoned the Bodhisatta and wended their way to Isipatana, the Deer Park, near Varanasi where the First Sermon, the Wheel of Dhamma, is delivered by all the Buddhas. (It is a natural rule for the attendant bhikkhus to abandon the Bodhisattas who are about to attain Buddhahood and to proceed to the Deer Park where every Buddha will deliver without fail the First Sermon of Dhammacakka.)

The Group of Five Bhikkhus left the Bodhisatta about the newmoon day of Citta and moved to Migadaya, the Deer Park. (It was in fact the

time when the Bodhisatta had completed the practice of *dukkaracariyā*.) When the attendant bhikkhus had abandoned him, the Bodhisatta living a solitary life, gained a considerable degree of solitude which was conducive to extraordinary progress and strengthening of his mental concentration. Thus living in complete seclusion for fifteen days, practising meditation and making progress in it, the noble Bodhisatta dreamed five Great Dreams after midnight, just approaching dawn on the fourteenth waxing day of the month of Vesakha.

The five Great Dreams of the Bodhisatta

The said five Great Dreams were as follows:

(1) He dreamed that he was sleeping on the surface of the earth as his bed, with the Himalaya mountains as his pillow, placing his left hand on the Eastern Ocean, his right hand on the Western Ocean and both his legs on the Southern Ocean. This first dream presaged his realization of Omniscience and becoming a Buddha among humans, Devas and Brahmas.

(2) He dreamed that the species of grass called *Tiriya* with a reddish stalk about the size of a yoke emerged from his navel and while he was looking on, it grew up, first half a cubit, then one cubit, one fathom, one *ta*, one *gāvuta*, half of a *yojanā*, one *yojanā* and so on, rising higher and higher until it touches the sky, the open space, many thousands of yojanas above and remained there. This second dream presaged that he would be able to teach the Path of Eight Constituents, (*Aṭṭhaṅgikamagga*), which is the middle Way, (*Majjhimaṭṭipadā*), to humans and Deva.

(3) He dreamed that hordes of maggots with white bodies and black heads slowly crept up his legs covering them from the tip of the toe-nail right up to the knee-cap. This third dream presaged that a great many

people (with black heads) who wear pure white clothes would adore the Buddha and take Great Refuge (*Mahāśaranagamaṇa*) in him.

(4) He dreamed that four kinds of birds, blue, golden, red and grey in colour came flying from the four directions and when they threw themselves down prostrate at his feet all the four kinds of birds turned completely white. This fourth dream presaged that clansmen from the four classes of people, namely, the princely class, the Brahmin class, the merchant class, the poor class, would embrace the teaching of the Buddha, become bhikkhus and attain Arahantship.

(5) He dreamed that he was walking to and fro, back and forth on a large mountain of excreta without getting besmeared. This fifth dream presaged large acquisition of the four requisites of robe, alms food, dwelling place and medicines and that he would utilise them without any attachment and clinging to them.

The four causes of dreams

Dreams are caused by these four causes:

(1) Due to disturbance in metabolism, (2) experiences of the past; (3) deception by Devas and (4) omen predicting a coming event.

(1) Due to disturbance of metabolism, like malfunctioning of bile, etc., one dreams frightful dreams such as falling down from the mountain, travelling in the sky with a frightened heart, being followed closely by beasts of prey such as wild elephant, wild horse, lion, leopard, tiger, etc. or by evil persons.

(2) Because of experiences of the past, one dreams seeing, hearing and using objects one had seen, heard or used before.

(3) All kinds of illusory objects are made manifest by Devas in one's dream, a good vision if they want to do one a good turn, or a bad vision if they want to do him an ill turn. One sees all these objects through the supernormal powers of Devas.

(4) When one dreams a dream of omen, one sees pleasant or unpleasant visions that predict coming event because of one's past good or evil deeds. Such dreams are like the dream of Mahā Māyā Devī foretelling the conception of a son or like that of King Kosala presaging the sixteen great events or like the Five Great Dreams of the Bodhisatta.

Of the four kinds of dream, those due to (i) disturbance in metabolism and to (2) experiences of the past generally prove to be false. (3) As for the dreams due to the deception by Devas, they may or may not turn out to be correct. True, the Devas, when angered are apt to show wrong visions in the dreams as a strategem to cause ruin.(see the story below). (4) The dreams which presage coming events invariably prove correct.

The story of the Devas showing wrong visions in the dream out of anger

At the monastery of Nāga in Rohana locality in Sihala island, the presiding monk ordered a large ironwood tree to be cut down without informing the Sangha. The Rukkha Deva (the tree spirit) who had his abode on the said ironwood tree, gave correct dreams to the said presiding monk in the first instance in order to trick him into believing them. After winning the monk's trust, the Deva told him in a dream: "On the seventh day from today, Venerable Sir, your lay supporter the king, will die." The presiding monk, believing these words, informed the female palace attendants accordingly. Thereupon, they wept loudly in

unison; when asked by the king, they told him what the presiding monk had said. With the king counting the days, the seven days had passed and the king, who was still alive, ordered the limbs of the presiding monk to be cut off (for causing panic by giving out wrong information). (This story is mentioned in Volume II of the *Sārattha Dīpanī Tīkā*).

The said four kinds of dream are dreamed only by the worldlings the *Sotapannas*, the *Sakadāgāmis* and the *Anāgāmis*, because they have not divested themselves of hallucination (*vipallasa*)¹; Arahats who have discarded the *vipallasa* do not dream such dreams.

As regards the time the dreams dreamt in the day time in the first watch, the middle watch, the last watch of the night are usually not correct; those dreamt at day break when the food eaten has been digested and the resulting nutrients are absorbed by the body, are apt to be correct. A dream conveying a good omen usually brings good fortune; whereas one with bad omen usually brings ill luck. These notes are extracts from expositions on the Mahāsupina Sutta in Brāhmaṇa Vagga, Catutthapaṇṇāsaka, Pañcaka Nipāta of the *Anguttara Commentary*.

¹*Vipallasa*: P.E.D. renders it as reversion, change, perversion, derangement, corruption, distortion; In the translation of Mahā Thera Ledi Sayadaw's *Vipassanā Dīpanī*, Sayadaw U Nyāṇṇa renders it:

"*Vipallasa* means hallucination, delusion, erroneous observation, or taking that which is true as being false, and that which is false as true. There are three kinds of *Vipallasa*, to wit: 1. *Sāññā-vipallasa*: hallucination of perception, 2. *Citta-vipallasa*: hallucination of thought, 3. *Diṭṭhi-vipallasa*: hallucination of views. Of these three, hallucination of perception is fourfold, thus;

- (i) It erroneously perceives impermanence as permanence;
- (ii) Impurity as purity;
- (iii) Ill as good; and
- (iv) No-soul as Soul.

The same holds good with regard to the remaining two *vipallasa*, i.e., those of thinking and viewing."

The aforesaid Five Great Dreams are not dreamed by worldings, nor by kings, nor by Universal Monarch, nor by Chief Disciples, nor by Paccekabuddhas, nor by Omniscient Buddhas. Only the Bodhisattas dream such dreams. Our Bodhisatta dreamed the said Five Great Dreams after midnight just before day break, on the 14th waxing day of Vesakha in the year 103 Mahā Era.

The interpretation of the Five Great Dreams by the Bodhisatta himself

The Bodhisatta, rising from his sleep and sitting cross-legged after having dreamed these Five Great Dreams thought to himself thus: "Had I dreamed these Five Great Dreams at the time when I was living in the royal city of Kapilavatthu, I could have related them to my father King Suddhodana; I could have related them also to my mother if she were alive. But now, in Uruvela forest, there is no one to listen to these Five Great Dreams and interpret them for me. I myself, will read these omens. And then, he himself read the dreams thus: This first dream presages the attainment of such and such a benefit; this second dream such and such a benefit" and so on as has been said above.

The offering of Ghaua milk-rice by Sujātā

After dreaming the Five Great Dreams and having himself interpreted their meaning, the Bodhisatta concluded: "It is true that I will certainly attain Buddhahood this very day". Then when day-break came (on the morning of the Full-moon day), he cleansed his body and departed from that place; and when he reached the banyan tree which was visited every year for worship by Sujātā, the daughter of a wealthy man, he stopped and sat down at the base of the tree facing east while waiting for the time to go round for alms; and thereby the whole banyan tree shone brilliantly with his body radiance.

At that time, in the market town of Sena in the locality of Uruvela forest, Sujātā, the daughter of a rich man by the name of Senānī, on coming of age, had prayed at the foot of the banyan tree thus: "O, Guardian Deva of the banyan tree, if I be married into a rich family of the same caste, I will pay homage to you with the offering of Ghana milk-rice". The prayer of Sujātā had been fulfilled. So the rich man's daughter, Sujātā had been paying homage to the Guardian Deva of the banyan tree with Ghana milk-rice on the Full-moon day of Vesaka every year.

(N.B. When reading the account of the offering of milk-rice by Sujātā, readers are generally apt to think, if care is not taken, that Sujātā paid homage for fulfilment of her prayer to the Guardian Deva of the banyan tree with the offering of milk-rice for the first time on that Full-moon day of Vesakha, the day on which the Bodhisatta was to attain the Buddhahood. In fact, the prayer had been fulfilled and the Guardian Deva of the banyan tree had been worshipped with offering of milk-rice since about twenty years before that day. For the said son of Sujātā was in fact the wealthy young man Yasa, and in the year when the Buddha was to appear, Yasa was already a married man, enjoying the luxury of a well-to do family. In view of this fact, it should be noted that the rich man's daughter Sujātā had been paying homage to the Guardian Deva of the banyan tree with the offerings of Ghana milk-rice every year on the Full-moon day of Vesakha over the past twenty years when her prayer for a first born son was answered.)

Preparations made by lady Sujātā, to make offerings to the Guardian Deva of the banyan tree on that Full-moon day of Vesakha when the Bodhisatta had completed six years practice of *dukkaracariyā*: (1) She first let one thousand milch cows graze in the wood of liquorice; and

the milk obtained from these one thousand milch cows was fed to other five hundred milch cows. (2) The milk produced by these five hundred cows was fed to other two hundred and fifty cows; (3) Again the milk produced by the said two hundred and fifty cows was fed to other one hundred and twenty-five cows; (4) Then the milk produced by these one hundred and twenty five cows was fed to other sixty-four cows. (5) Then, the milk from these sixty-four cows was fed to other thirty two cows. (6) Then the milk from these thirty two cows was fed to other sixteen cows; (7) Then the milk from these sixteen cows was fed to other eight cows . In this manner, lady Sujātā took the above step-by-step procedure of transfer of milk in order to obtain thick savoury and nutritious cow's milk to prepare milk-rice. (This account is as narrated in the Jātaka Commentary.)

According to the Jīṇālaṅkāra Tīkā, lady Sujātā first let one hundred milch cows to graze in the wood of liquorice. Then she let the hundred milch cows born of the first hundred cows graze in the same wood. Then, again she let the hundred milch cows born of the said second hundred... the third hundred... the fourth hundred... the fifth hundred... the sixth hundred milch cows graze in the pasture of liquorice wood. In this manner, she milked the seventh generation milch cows and made preparation to cook Ghana milk-rice.

With the intention, 'I will make the sacrificial offering of Ghana milk-rice early today.' Lady Sujātā rose early on the Full-moon day of Vesakha and had the above said eight milch cows milked. The calves, (without having to tie them with rope) did not come near the dugs of their mother milch cows. What was strange was that, even as the milk bowl was placed closely under the udder, the milk flowed down continuously in profusion without being drawn. Lady Sujātā, on seeing such a wonderful event, conveyed with her own hand unlike in previous years the automatically flowing milk and pouring it into a new pot, and

kindling the fire with her own hands, made an effort to cook the Ghana milk-rice.

The assistance rendered by Devas and Brahmas

When the Ghana milk-rice was being thus cooked, (1) big froths appeared in large numbers turning round clockwise; but not even a drop spilled out; (2) smoke did not in the least rise above the oven; (3) the four Deva Kings, the Guardians of the world came and stood guard at the oven; (4) the great Brahma gave cover over the pot of Ghana milk-rice with an umbrella; (5) Sakka arranged the faggots evenly and set fire to them to burn in a blaze; (6) by their supernormal powers Devas collected the nutrients suitable for Devas and humans in the Four Continents surrounded by two thousand small islands; they did so as if they were gathering honey from honey combs hanging from branches; and then they poured the nutrients so collected into the pot of Ghana milk-rice.

N.B: At other times, Devas put the aforesaid nutrients suitable for Devas and humans into each and every morsel of food as the Buddha was preparing it to put into his mouth. On two special occasions, however, the day the Buddha attained Buddhahood and the day he passed into *Parinibbāna*, Devas poured the said nutrients into the pot.

Having seen in one single day many things of wonder as stated above at the place where the Ghana milk-rice was being cooked, lady Sujātā, called the maid servant, Puṇṇā, by name and ordered her thus: "Dear girl, Puṇṇā, today our Guardian Deva of the banyan tree appears to be in good mood. In this period of over twenty years, I have never seen such wonderful things. Make haste and go and clean up the banyan tree, the residence of the Guardian Deva." The maid servant, Puṇṇā, replying, "Very well, my lady", made haste and went near the banyan tree where she saw the Bodhisatta sitting at its foot facing east and also

the whole tree shining golden yellow with the radiance emitted from the Bodhisatta's body. Frightened and thinking, "Today Guardian Deva of the banyan tree has come down the tree; it seems to me he is sitting there to receive the offering with his own hands", she hurried back home and reported the matter to lady Sujātā.

On hearing the words of the maid servant, lady Sujātā felt very happy and saying, "From today, be an elder daughter of mine", betowed upon her all the apparel and ornaments befitting a daughter."

It is customary (dhammatā) for a Bodhisatta to be offered the alms food of Ghana milk-rice on the day he is to attain Buddhahood; and it is proper to receive that food only in a gold cup worth one lakh. The lady Sujātā, intending, "I shall put Ghana milk-rice in a gold cup", had one worth one lakh taken out from her chamber. She then poured the cooked Ghana milk rice, into the cup tilting the pot,. Thereupon, all the Ghana milk rice flowed into the cup to the last drop like water drops gliding down from a paduma lotus leaf. The entire Ghana milk rice was just enough to fill the cup to the brim, neither more nor less.

The lady covered the gold cup full of Ghana milk-rice with another gold cup and wrapped them up with a piece of clean white cloth. Then, having adorned herself in full attire and carrying the gold cup on her head, she went near the banyan tree with great pomp and grandeur. She was overjoyed on seeing the Bodhisatta and taking him to be the Guardian Deva of the banyan tree, she proceeded in a respectful manner from where she saw the Bodhisatta. She then lowered the gold cup from her head and opened it and carrying a golden jar of water perfumed with all kinds of fragrant flowers, approached the Bodhisatta and stood nearby.

The earthen alms-bowls, which had been offered to the Bodhisatta by Ghaṭikāra Brahma at the time of Renunciation and which had

remained with him during the whole six years' period of *dukkaracariya*, disappeared inexplicably just at the time when the rich man's wife Sujātā came to offer the alms food of Ghana. Not seeing the bowl, the Bodhisatta spread out his right hand to receive the water. Lady Sujātā offered the alms food of Ghana in the gold cup placing it in the hands of the Bodhisatta. The Bodhisatta looked at lady Sujātā, who, understanding perfectly well the way the Bodhisatta looked, addressed him thus: "O Venerable One, I have offered you the Ghana milk-rice in the gold cup; may you accept it together with the gold cup and go anywhere you like." Then, uttering words of prayer, "My heart's desire is fulfilled. So too, may your heart's desire be fulfilled!" she departed without showing the least concern for the gold cup worth one lakh as if it were a withered leaf.

The Bodhisatta also rose from his seat and, after circumambulating the banyan tree, proceeded to the bank of the River Nerañjā carrying with him the gold cup containing the Ghana milk-rice. At the Nerañjana river there was a bathing ghat, by the name of Suppatitthita, where many Bodhisattas went down and took bath on the day they were to attain Buddhahood. The Bodhisatta left the gold cup at the bathing ghat and, after taking bath, came up and sat facing east under the cool shade of a tree. Then, he prepared forty-nine morsels, no more and no less, of Ghana milk-rice, each about the size of the seed of a ripe palmyra nut (not about the size of a palmyra nut) and ate the whole lot without water. The Ghana milk-rice which was taken after being made into forty-nine morsels served as nutrient, (*āhāra*), to sustain him completely for forty-nine days, (*sattasattāha*), while he was residing in the vicinity of the Bodhi Tree after his attainment of Buddhahood. During these forty-nine days, the Buddha passed the time absorbed in the peace of Jhana and of Fruition, without having any other meal, without taking bath, without washing the face and without making the body and the limbs clean.

After he had partaken of the alms food of Ghana milk-rice offered by Sujātā, the Bodhisatta made the resolution while holding the gold cup, "If I would attain Buddhahood today, may this gold cup float away upstream; if I would not attain Buddhahood today, let it float downstream with the current". He then let the gold cup float in the channel of the Nerāñjara. The gold cup cut across the current and went straight to the mid-river and then floated upstream from there with the speed of a fast running horse for about eighty cubits and sank in a whirlpool. On reaching the mansion of Naga king, Kāḷa, it hit all the three gold cups used by the three previous Buddhas, namely, Kakusanda, Koṇāgamana and Kassapa on the day they were to attain Buddhahood, producing the (metallic) sound of 'kili, kili' and came to rest under the said three gold cups.

On hearing the sound, Naga King Kāḷa said: "It was only yesterday that a Buddha appeared; today, another Buddha appears." and then he rose uttering words of praise in many verses. (The period of time intervening the appearance of Kassapa Buddha and our Buddha was so long that in the meantime the Great Earth had risen by one yojanā and three gavutas, But as for Kāḷa Naga, it was so very short that he could say of these appearances as happening 'yesterday and today'.

Then, the Bodhisatta took rest for the day in the sala grove on the bank of the Nerāñjara which was replete with very fragrant flowers, verdant and delightful to everyone. He then proceeded to practise *Anapāna* meditation; after attaining the eight mundane Jhanas and the five *Abhiññānas*, at twilight in the coolness of the evening, he walked along the path decorated by Devas and Brahmas; having descended into the Neranjana and after taking a bath, he headed towards the Mahā Bodhi Tree by the very path created by Devas and Brahmas. Thereupon, Nagas, Yakkhas and Gandhabba Devas paid homage to him with offerings of celestial flowers, perfumes and scented paste. They also sang soft and sweet celestial songs. Then the whole of the

ten thousand world-systems was almost covered with celestial flowers and perfumes and also with wild acclaim by Devas and Brahmas.

At that time, Sotthiya, a Brahmin grass-cutter was coming from the opposite direction carrying grass; sensing the wish of the Bodhisatta (from his manner) to have some grass, he offered him eight handfuls of grass. The Bodhisatta, carrying the eight handfuls of grass, went up the highground of Mahā Bodhi and stood south of the Mahā Bodhi Tree facing north. At that moment, the southern part of the ten thousand world-systems sank so much so that it looked as if it would touch Mahā Avici; and the northern part of the ten thousand world-systems rose so much so that it looked as if it would fly up to reach Bhavagga. On seeing this phenomenon, the Bodhisatta considered thus: 'This is not the place where *Arahattamagga Ñāṇa* and *Sabbamūluta Ñāṇa* can be realized'; and so, making a clockwise turn round the Maha Bodhi Tree, he proceeded to the west of the tree and stood there facing east. Just at that moment, the western part of world-systems sank so much so that it looked as if it would touch Maha Avici; and the eastern part of it rose so much so that it looked as if it would fly up to Bhavagga. On seeing this phenomenon, the Bodhisatta considered again: 'This is not the place where *'Arahattamagga Ñāṇa* and the *Sabbamūluta Ñāṇa*' can be realized'; and so, making a clockwise turn round the Mahābodhi Tree, he proceeded to the north and stood there facing south. Just at that moment, the northern part of the world-system sank so much so that it looked as if it would touch Mahā Avici; and the southern part of it rose up so much so that it looked as if it would fly up to reach 'Bhavagga'. (The position of the great earth at the places in the south, the west and the north where the noble Bodhisatta had stood, was such that it sank at his back and rose in front of him. --- like the wheel of a cart resting flat on its central hub on the ground; it rocks or reels when trampled upon at the fringe)). On seeing this phenomenon, the Bodhisatta considered again; 'This is also not the place where the *Arahattamagga Ñāṇa* and *Sabbamūluta Ñāṇa* can be realized'; and so

making a clockwise turn round the Mahā Bodhi Tree, he proceeded to the east and stood facing west.

(In this matter, the *Buddhavamsa Commentary* mentions only this: "The Noble Bodhisatta proceeded to the Bodhi Tree, and circumambulating it three times, stood at the north-east corner scattering the eight handfuls of grass." It does not mention the fact that the great earth tilted over to one side when he stood on the south, the west and the north. The *Jinālaṅkāra Tīkā*, however, states that "when the Bodhisatta stood on the south, the west and the north, the great earth trembled like the drop of water falling on the Paduma lotus leaf", and that standing at the north-east corner he scattered the eight handfuls of grass."

The locality where the unconquered throne, *Aparājita*, would appear to the east of the Mahā Bodhi Tree stood unshaken and firm, being the place not to be abandoned; *Avijahitaṭṭhāna*, where the thrones of all the Buddhas had appeared. Knowing that "This place is certainly the auspicious site of victory where all the Buddhas destroy the defilements", and holding their tips, the noble Bodhisatta scattered the eight handful of grass he had brought.

The moment he scattered the eight handfuls of grass, they were transformed into a large jewel throne, fourteen cubits in size, which was so magnificent that no painter or sculptor would be able to paint or carve the likeness of it, and they existed in this marvellous form (of a jewelled throne).

With the Mahā Bodhi Tree as the back-drop, facing east and with a steadfast mind, the Bodhisatta declared:

- (1) Let only the skin remain,
- (2) Let only the sinews remain,
- (3) Let only the bones remain,

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(4) Let my whole body, and all the flesh and blood dry up, unless and until I attain Buddhahood, I will not in any way change the cross-legged posture I have now assumed. Thus developing a firm resolution of four factors, he sat on the jewel throne assuming the Invincible (*Aparājita*) cross-legged posture (the posture for conquering the enemies, not for conceding defeat), which cannot be destroyed though struck simultaneously by hundreds of thunderbolts.

Vanquishing Vasavatti Mara (Devaputta Mara) before sunset

When the Bodhisatta had taken his seat on the Invincible, *Aparājita* throne, at the foot of the Mahā Bodhi Tree, for realization of *Sabbaññuta Ñāṇa*, Sakka came to pay homage and stood blowing the *Vijayuttara* conch. (This conch was 120 cubits in length and when once blown, its sound ceased only after four months.) *Pañcasikha Deva* came to pay homage and stood playing *Beluva* harp. *Suyama Deva* stood waving the yak-tail fly-flap, *Santusita Deva* stood waving the circular ruby fan, and *Sahampati Brahma* stood holding the white umbrella, three *yojanās* in length. *Kāla Naga* arrived with a company of eighty-thousand female Naga dancers and stood paying homage by chanting hundreds of verses in praise of the Bodhisatta. All the *Devas* and *Brahmas* from the ten thousand world-systems arrived to pay homage with offerings of festoons of very fragrant flowers, perfumes, scented powder, incense and incense sticks and singing thousands of songs in acclaim.

Mara of Vasavatti Deva world, forsaking his celestial pleasures, had all the time been following closely behind the Bodhisatta during the whole six year period of *dukkaracariyā*, waiting for the occasion when the Bodhisatta might have wrong or evil thoughts (*micchā vitakka*) such as sensual desires, (*kāma vitakka*), etc., But not finding the slightest sign of deviation from the right thoughts on the part of the

Bodhisatta, Mara thought to himself thus: "Now, Prince Siddhattha had arrived at the Bodhi Tree for attaining Buddhahood. At present, he is striving to escape my domain (of the three worlds of humans, Devas and Brahmas); I cannot concede him in any way the opportunity of escaping from the three worlds under my sway". With this thought, he went to Vasavatti Deva world and, having assembled the fighting forces of Mara, commanded them, "O Men, transform yourself into various frightening forms, and each holding a different weapon proceed quickly to Prince Siddhattha like a huge torrent of water rushing down overwhelmingly"; He himself, followed them, riding on Girimekhala elephant which was 150 *yojanās* in size and, creating one thousand arms on his body, he held one hundred weapons, each arm grasping a different one.

(The Mara Deva here was not the lawful ruler of the Deva world of Vasavatti. The Deva king lawfully ruling over Vassavatti was a different deity. Just like a rebel leader with many followers in the human world, rising in active revolt against the country, looting and committing acts of robbery, the Mara was in fact just a powerful Deva inhabitant of the Paranimitta Vasavatti Deva world, leading an insurgency there with a large retinue of evil Devas, causing great nuisance to humans, Deva and Brahmas in their performance of meritorious deeds.)

The great hordes of Mara advancing on the Bodhisatta were so enormous numerically that it was twelve *yojanās* deep in front of Mara, twelve *yojanās* wide to his right, twelve *yojanās* wide to his left, and nine *yojanās* high above him and in the rear it reached as far as the end of the ten thousand world-systems. The frightening sounds of intimidations, shoutings and exclamations of the great armies of Mara could be heard from a distance of one thousand yojanas, just like that caused by an enormous land slide. Mara, holding one thousand various

weapons in his one thousand created arms, and his numerous troops each holding a different weapon, transforming themselves into hideous figures with variegated faces, advanced on the Bodhisatta in order to overpower and destroy him.

When the great armies of Mara were thus advancing towards the Mahā Bodhi Tree, not a single one out of those Devas headed by Sakka who had been there hitherto paying homage to the Bodhisatta, could withstand them; they fled helter-skelter in all directions. Sakka ran away with the large Vijayuttara conch hung on his back and remained standing on the fringe of the ten thousand world-systems; Mahā Brahma also, throwing away the white umbrella at the edge of the world-systems, went back to the Brahma world; Kāḷa Naga also, abandoning all the Naga dancers dived into the earth, went to the Naga mansion called Manjerika, five hundred yojanas in size and slept covering his face with the hand; there was not a single Deva or Brahma who dared to remain standing in the neighbourhood of the Bodhisatta and the Maha Bodhi Tree. At that time, the Bodhisatta remained sitting all alone like great Brahma residing alone inside a secluded mansion.

Bad omens which appear in advance to signal the arrival of Mara

Bad omens appear distinctly in advance to portend the arrival of Mara. These omens are: Falling of thousands of very violent frightful meteors; falling of total darkness with the rising of haze; severe quaking of oceans and the great earth; arising of mists in the oceans, flowing of many rivers upstream; falling of mountain tops to the ground; toppling over of trees; blowing of violent storms and winds; appearance of fearful sounds from these violent storms and winds; vanishing of the sun in the darkness and roaming about in the sky of headless bodies. When Mara arrived with the clear appearance of these ominous signs, the Bodhisatta remained seated courageously without the least fear,

like the bird king Garuda in the midst of birds or like the lion king Kesaraja amidst beasts.

Even as the aforesaid inauspicious omens were appearing, Mara arrived but remained standing being unable to enter the immediate vicinity of the Mahā Bodhi Tree (Mahā Bodhi maṇḍala). Not daring to make an approach, Mara's great armies kept the Bodhisatta surrounded from all sides. Viewing his hordes, Mara could just give them command, "Come on! Seize him!", but he himself was unable to go any where near the Mahā Bodhi Tree just as a fly was incapable of approaching a piece of red hot iron. He said to his hordes, "O men, there is not a single person to match this Prince Siddhattha the son of King Suddhodana; we are unable to make a frontal attack on him; we shall attack this Prince Siddhattha from the rear".

On surveying the three sides, the front and left and right, of him, the Bodhisatta did not see anything but emptiness since all the Devas and Brahmas had fled. Then seeing the Mara's troops advancing to overrun him from the northern side, he thought to himself thus: "Such overwhelming numbers of Mara's troops are making great efforts with the sole object of attacking me; there is neither my mother nor father, nor my brother nor any other relatives of mine here at this place. Only the ten Perfections which I have so long developed and nurtured will serve me as my companions and retinue; so relying only on these comrades of mine, the ten Perfections, it will be proper to destroy these hordes of Mara by attacking them with my *Pārami* weapons". Then he remained reflecting on the meritorious deeds of his ten Perfections.

Mara's attack by discharging nine kinds of missiles

While the Bodhisatta was thus reflecting on meritoriousness of his ten Perfections, Mara was planning, "By discharging nine kinds of missiles I will force the Prince Siddhattha to flee."

(1) First he let loose a violent cyclone. Immediately, the east wind, the west wind, the south wind and the north wind started rising in force; and although they were capable of breaking up and blasting away mountain tops of sizes measuring a half *yojanā*, one *yojanā*, two or three *yojanās*, and of uprooting trees and jungle bushes; and also of pulverising villages and towns in the surrounding area, they became powerless on coming near the Bodhisatta and were incapable of even ruffling the edge of his robe on account of the glory and power of the Bodhisatta's deeds of merit.

(2) Mara expectedly looked about with the thought, "By this time, the recluse Gotama should have been carried away by the storm missile discharged by me and dashed against 'Cakkavala' mountain into smithereens." He became much troubled in mind on seeing the Bodhisatta seated as he was, unshaken like a firmly erected gatepost. And so intending, "I will kill him by drowning in the very strong currents of water", he made the rain clouds rise in a moment and a torrential rain fall. This great earth turned into a hollow depression by the force of the rainfall thus commanded by Mara Deva. When this torrent of water, after eroding and overflowing the fringe of forests and hills and trees, reached near the Bodhisatta, it was incapable of even wetting a single thread of his robe; it changed its course and flowed away elsewhere without touching the Bodhisatta.

(3) On seeing the said phenomenon, Mara, intending, "I will turn this Prince Siddhattha into dust by hitting with stones", caused to fall the rain of stones. Stones of very large sizes came rolling through the sky like huge mountain tops, sending off fumes of dust; on nearing the Bodhisatta, they got transformed into big celestial garlands and balls of flowers.

(4) Thereafter, with the thought, "I will cause death to this Prince Siddhattha, I will kill him, by making mince meat of him", he let fall the rain of weapons. All kinds of weapons such as single-edged and double-edged spears and knives, etc., emitting fumes and flames came flying through the sky area only to fall in the form of jasmine flowers, etc. in the Mahā Bodhi area.

(5) Although Mara had intended, "Prince Siddhattha will become like a heap of minced meat", he was struck with wonder when he saw Prince Siddhattha seated as before without being destroyed like a huge diamond mountain. So he again caused live coals to rain down. They came falling down smoking and blazing but got transformed into jasmine flowers etc. on coming near the Bodhisatta.

(6) Thereafter, he caused hot ashes to rain down. The mass of ashes very hot like fire came down from the sky but turned into celestial sandalwood powder as they reached the feet of the Bodhisatta.

(7) Again he caused hot sand to fall like rain. Sand in the form of very soft fine powder coming down through the sky fell at the feet of the Bodhisatta as celestial flowers.

(8) Thereafter, he caused a shower of hot mud to fall like rain. The mud with fumes and flames also coming through the sky fell at the feet of the Bodhisatta after turning into celestial perfumed paste.

(9) Thereafter, he caused to form a pall of great darkness intending, "I will make this Prince Siddhattha flee by frightening him with a pall of darkness". The darkness created by Mara was like the great darkness resulting from four factors, namely, a new moon night, with a cloudy sky, at midnight, in the middle of a deep forest; but on reaching the presence of the Bodhisatta it disappeared like the darkness eliminated by sunlight.

(Here, knowing that the Mara was creating a mass of great darkness, the Bodhisatta let out from his body a net-work of rays which was the size of the pore of a body-hair. It should be noted that it was this net-work of rays which destroyed the massive darkness created by Mara and which produced a great illumination.)

Mara's launching of mechanical weapons

Although Mara launched his attacks by means of the above-mentioned nine kinds of weapons, they proved ineffective; so he continued to let fall meteors in consequence of which the whole ten thousand world-systems was completely covered with fumes and smokes. The entire sky rumbled with thunder although there were no clouds; thousands of lightning struck frighteningly. When Mara was unable to cause any harm to the Bodhisatta even with such aggressive actions, he renewed his offensive with evil intention by launching mechanised weapons, saying, "O Prince Siddhattha, I will have your head smashed into bits and let fall to the ground."

• The might of that mechanical weapon was such that: If it was thrown on the ground, no grass could grow for twelve years; if discharged into the sky, there would be drought and not a single drop of rain would fall for a total period of twelve years. If directed at the top of mount Meru, the mountain would break up into two and fall asunder. Such was the might of the said mechanised weapon. When it was launched by Mara, it came down through the sky, roaring like thunder and fell down at the feet of the Bodhisatta curling like a rope-coil used as a foot-scraper, thereby humbling the pride of Mara.

Not knowing how to proceed further and being greatly agitated with wrath, he shouted out commands (to his hordes); "Why are you just standing there? Don't give this Prince Siddhattha any chance to attain

his cherished wish of becoming a Buddha; Seize him, kill him; cut him up, break him down. Don't allow him to escape." He himself approached the Bodhisatta, sitting on the back of Girimekhala elephant, and brandishing an arrow with one hand, said to the Bodhisatta, "O Prince Siddhattha, remove yourself henceforth from the jewelled Throne." At that time, the hordes of Mara manifested themselves in various hideous forms, acting in many frightening ways.

(Here, the author inserted Taungdwin Sayadaw Khingyiphyaw's verses of reverence (adoration) relating the Bodhisatta's vanquishing of the nine kinds of weapons launched by Mara together with their expositions. We have left them out from our translation.)

The Bodhisatta's compassion

(This episode of victory over Devaputta Mara is described in the *Jinālaṅkāra Tīkā* in greater detail and in a way which inspires devotional piety than in the *Jātaka Commentary* and *Buddhavaṃsa Commentary*. And so, most of what follows have been extracted from the *Jinālaṅkāra Tīkā*.)

(1) *Sa pādamule kiḷantaṃ, passanto tarunaṃ sutam
pitāvudikkhi taṃ māraṃ, mettāyanto dayāparo.*

The very compassionate father to whom children are indebted would not show anger in the least if his young son, playing about at his feet; hit him with hands and feet or somehow offend him; far from being angry with him, he would hug him by the neck and hold him to his bosom to let him sleep with fatherly love and affection. In the same way, the noble Bodhisatta showed forbearance for all the wrongdoings on the part of the wicked Mara and was not in the least grieved; and he looked at Mara without any fear but with loving-kindness and compassion.

(2) *Tadā so āsabhiṃ vācam, sīhanādam nadiṃ muni
na jānāti sayam mayham, dāsabhāvampayam khalo*

(3) *Yena kenaci kammaṇa, jāto devapure vare
sakam gatiṃ ajānanto, lokajetthomhi maññati.*

When thus Mara advanced on him with his great armies and harassed him, he uttered these bold words: "This wicked Mara is not at all aware that he himself has become a servant of mine: having been born in the Vasavatti Deva world just because of the few act of merit, but having not the slightest knowledge about his own life span, the time of his death and the realm of suffering he is destined to after his death, he is thinking of himself, 'I am permanent; I am the only one who rules over the whole world'. He does not happen to reflect upon, he is not aware of, his own plight and of the hazard of falling into the state of woes. Due to such ignorance, he dare commit such wrongs."

(4) *Anantalokadhātumhi
sattānam hi katham subham
mayhekapāramitāyāpi
kalam nāgghati soḷasim*

(5) *Tiracchāno saso hutvā
disvā yācakamāgataṃ
pacitvāna sakam mamsam
patitoggimhi dātave.*

If the accumulated deeds of merit performed by the sentient beings in the whole of the infinite number of world systems are placed on one side of the pair of scales of wisdom and weighed against the accumulated meritorious deeds of mine in the form of Pāramis, placed on the other side of the scale, the accumulated deeds of merit of all the

sentient beings cannot come up to even one part of two hundred and fifty six parts ($1/256$) of the merit accruing from one single Parami of mine out of the ten performed by me. True! Even in my existence as a small hare in the animal world, I had jumped into a heap of fire with great courage in order to roast and give away my flesh in charity with joy and delight when I saw a donee who had come to ask for it.

(Ordinarily, the bold words spoken by the Bodhisatta, "If the accumulated deeds of merit performed by the beings in the whole of the infinite number of world system: are compared with the merits accruing from only one out the ten *Pāramis* of mine, they would not come up to even one part of the two hundred and fifty six parts ($1/256$) of the merits of that single Parami." would appear hyperbolic; in reality, it was not so; the words were very natural and true. To elaborate, persons other than the Bodhisatta generally performed meritorious deeds with a wish for human and celestial happiness. (Even those Buddhists who are born as human beings in the present Buddha Dispensation, and who know that the act of charity with the wish for further existences and pleasures, *vattānissita dāna*, is not so beneficial and excellent as the act of charity with the wish for Nibbāna, *vivattānissata dāna*, have in their (subconscious) mind the desire for a good existence with a happy life even though they do not express this explicitly when they perform alms-giving.) Thus the accumulated deeds of merit performed by others result in the round of suffering; it is as if these people spend their wealth of merit on the acquirement of human existence, human happiness, celestial existence, celestial happiness. Therefore like one who spends money on personal requisites each time he earns money and is unable to save any, all the sentient beings other than the Bodhisatta, who delight in the suffering of round of existences, *vattābhirata*, are all paupers with no accumulated wealth of meritorious deeds.

As for the Bodhisatta, he aspired only after Omniscience, every time he performed an act of merit in fulfilment of his *Pāramis*; as a result all the meritorious deeds performed by the Bodhisatta remained intact without losing momentum in his mind continuum as an endowment of merits (*kammasamaṅgi*) as long as they have not yet produced the fruit of *Subbaññita Ñāṇa*. Therefore, just as one who does not squander and dissipate but saves his money accumulates more and more wealth day by day, so the Bodhisatta coming into possession of more and more wealth of meritorious deeds existence after existence, became a very rich person in respect of the wealth of merit.

A single rich person possessing crores of money cannot be equalled by a large number of poor and destitute persons in matters of wealth; they will indeed fail in their competition. Similarly, a Bodhisatta who was immensely wealthy possessing untold riches of meritoriousness derived from the Perfections cannot be rivalled in terms of wealth of meritoriousness by the sentient beings in the infinite world system; they are bound to be defeated because they are impoverished in respect of the wealth of meritoriousness as they have spent up all of it as soon as they have earned it in pursuit good life, (*bhavasampatti*), and enjoyment of pleasures (*bhogasampatti*). Therefore the Bodhisatta's (aforesaid) bold utterance is no exaggeration; it is only very natural and true.

(6) *Evam anantapūṇṇehi, siddhaṃ dehamimaṃ pana
yathābhūtaṃ ajānanto, maṇissoti hi maññati*

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Mara does not know, what I really am; that I gain this personality of mine in this life as a result of the aforesaid infinite deeds of merit. And so he thinks I am just an ordinary man.

(7) *Nāham namusso nāmaṇusso, na Brahmā na ca devatā,
Jarāmaranaṃ lokassa, dassetum paṇidhāgato*

In fact, I am not an ordinary human being only seven days old; nor am I an ogre, nor a Brahma nor a Deva. I had taken conception in the womb of a female human even though I am not an ordinary seven days old human being in order to show all sentient beings the suffering of old age, sickness and death in the round of existences.

(To elaborate: It cannot be said with certainty that the Bodhisatta was a man, an ogre, a Deva, a Māra or a Brahma, because each of these beings has nothing of the kind of task undertaken by the Bodhisatta.

Then it may be asked why should the Bodhisatta be born of a female human (Queen Māyā)? It has therefore been said that he had taken conception in the womb of a female human in order to show all sentient beings of men, Devas and Brahmas, the suffering of old age, sickness and death in the round of existences.

To give further elaboration: There is no Deva, Māra, Brahma or Atta (Self) that can bring into existence or create any sentient being. In reality, it is only craving, *taṇhā*, arising in the mind continuum of each individual, that is responsible for recurrence of births (*Paṭisaṇḍhi*). It is also the power of craving which brings about the commission of deeds of merit and demerit.

To make it more explicit: A deed (*kamma*) is like soil in a (field); consciousness (*viññāna*) which accompanies it is like seed; craving or greed, (*taṇhā*, or *lobha*) is like water. It is through the combination of soil, seed and water that the sprout of a tree appears. In the same way, it is through the combination of the soil of *kamma* the seed of *viññāna* and the moisture of *taṇhā* or *lobha* that a sentient being appears. In the absence of moisture of *taṇhā* or *lobha*, even though there are the soil of *kamma* and the seed of *viññāna*, the sprout of the tree of existence would not come into being. Hence noble Arahats who have eradicated the moisture of *taṇhā* or *lobha* do not take rebirth in a new existence.

Thus, sentient beings who appear on account of the coming together of the three causes, are overwhelmed by the flood of various suffering such as birth, etc. The Bodhisatta is one who wants to remove all this suffering afflicting sentient beings.

The root cause of all the suffering such as birth etc. is craving, (*taṇhā*); if craving is uprooted, birth does not take place. If birth does not take place, old age, death etc., do not happen. Therefore, it is only craving that should be eradicated first and foremost; and from delusion (*moha*) springs that craving in sentient beings who long for happiness by perceiving the six sense objects, (*āramāṇās*), such as visible object, (*rupārammaṇa*), etc., as being permanent (*nicca sañña*), delightful (*sukha sañña*), pleasant (*subha sañña*) or durable (*atta sañña*). And craving can be abandoned only if the defects of the six sense objects, the origin of craving, are made manifest.

Again, the defects of the six sense objects mean the state of impermanence, etc., inherent in them; the state of

impermanence, etc., in turn, is discernable only when (the nature of) old age and death is seen; only when old age and death is seen the defects of the six sense objects such as the state of impermanence etc., can be seen; and only when these defects of the six sense objects are seen can craving and greed which cling to the six sense objects be discarded. Only when craving and greed can be discarded will the samsaric suffering such as birth etc., cease. This being the case, discernment of old age and death forms the basic and most essential factor in the cessation of the samsaric suffering. And so, the Bodhisatta came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the nature of old age and death which forms the basic and essential factor in the cessation of suffering in *samsāra*.

To make it more explicit: If the Bodhisatta, having been born a Deva or a Brahma, were to teach (the nature of old age and death) and perform miracles, others would not believe him, thinking, "This Deva or Brahma although being himself someone who enjoys happiness, who is permanent and durable, comes and teaches us the doctrine of impermanence, suffering and non-self; what kind of teaching is his?"; they would not listen to him respectfully either. They would merely opine, "Can there be anything which a Deva or a Brahma cannot teach?; There is nothing he cannot teach. And can there be any miracles which he cannot perform?. Indeed he can perform all miracles. So his teaching of a doctrine or the performance of a miracle is nothing wonderful"

As witnessed by many; the Bodhisatta was born of Queen Māyā; when he came of age, he enjoyed sensual pleasures; when a son was born to him, he forsook the son, renounced the world and became a recluse; after he had practised

dukkaracariya, he eventually achieved the Knowledge of the Path and Omniscience (became a Buddha). When, therefore, he started teaching the Dhamma, or making manifest the nature of old age and death, or explaining the three characteristics (of *anicca, dukkha, anatta*), all the people would respectfully listen to his teaching, with the thought, "Even this noble person, endowed as he is with great power and wisdom, and knowing all aspects of Dhamma, cannot overcome old age, sickness and death; what to speak of us?"

"Our Buddha, who teaches to do away with sufferings such as birth etc., indeed thoroughly understands, (the real nature of all things)!. Indeed Nibbana, where there is no suffering such as birth, etc., is blissful.!" With this faith they followed the Bodhisatta's teaching applying intelligence to it and they came to discern this body *attabhava*, which in reality is the five aggregates of grasping, *upadanakkhandha*, as *dukkha*, and origin of *dukkha*; they also discern perfectly the defects of craving and greed which give rise to this body which in reality is the five aggregates of grasping. Having discerned thus, sentient beings will feel frightened, ashamed and disgusted with craving, which is the truth of the origin of *dukkha* (*samudaya saccā*); and also with the five groups of grasping, which is the truth of *dukkha*, (*dukkha saccā*); arising through craving; and they will cause the complete cessation of craving. When they have done so, they will be qualified to attain final Nibbana (*Anupādaparinibbana*), the complete cessation of *dukkha*. Hence the Bodhisatta said, "I came to this human world and took conception in the lotus-like womb of Queen Māyā, in order to show all sentient beings the suffering of birth, old age and death in the round of existence.

(8) *Anapulitto lokena
jātonantajino ahaṃ
Buddho bodhitale hutvā
Tāremi janataṃ bahum.*

"Hey, Mara, although I have been born into this human world, I have not in the least been tainted with any conditioned states of beings. Having surmounted the infinite conditioned states of beings and infinite mental defilements, I have gained the title infinite Conqueror (*Anantajina*). Even while I remain seated on this Invincible Throne without moving from this cross-legged posture, I have burnt up and got rid of all the mental defilements; I have indeed truly, become a Buddha amidst humans, Devas and Brahmns. And I will save all these beings from the stream of *samsara* and carry them over to the high ground of Nibbana. You are not in any way capable of restraining me; it is no concern of yours.

(9) *Samantā dhajinin disvā*
yuddham māram savāhanam
yuddhāya paccugacchāmi
Mā mam thānā ucāvayi

(10) *Yam te tam nappasahati*
senam loko sadevako
tam te paññaya bhecchāmi
āmam pakkam va asmanā.

Hey, Mara, seeing your great armies advancing from all sides with flags flying and you on Girimekkhala elephant, I have advanced facing you with wisdom to do battle with you valiantly. (What is meant here is, not advancing physically, but only exercising of his power of wisdom). You cannot make me rise or move from this Invincible Throne; I will see that you will not be able to do so."

"Hey, Mara, in the same way a strong man breaks up and destroys with a large stone all the baked or unbaked pots and cups made by a potter, I will repulse and smash up single handed and without rising

from this place and by the power of wisdom, your ten great armies of sensual passions, *kamaraga*, (already described above) to which the whole world concedes defeat with repugnance; or your great armies which advance measuring twelve *yojanas* each in the front, on the right and left, nine *yojanas* in height and reaching as far as the walls of the world systems, I will drive away your armies so that not a single soldier of yours is left behind. Even in a moment from now, I will make you as well as your hordes flee as a flock of crows is made to fly away by throwing a stone.

(Verses 9 and 10 are those delivered by the Buddha in the *Padhāna Sutta*. Verses 1 to 8 and those following here after were composed by Buddharakkhita Thera, the author of *Jinālaṅkāra*, taking extracts from Suttanta Pali Texts which are in accordance with the teachings of the Buddha.)

(11) *Ichantosāsape gabbhe; Cankamami iti cito
icchanto lokadhātumhi, attabhāvena chādayi*

Hey Mara, indeed, if I wish (if I want to be small), I can walk to and fro inside a mustard seed. If I wish (if I want to be big), I can keep even the whole of the world-system covered with my body frame (*attabhava*).

(12) *Ete sabbe gahetvāna, cuṇṇetum iccharāyapi,
Atthi thāmabalaṃ mayhaṃ, pānagāto na ruccati.*

Hey Mara, I have the power to seize and pulverise you together with all your hordes just by snapping my fingers; but I do not take the slightest delight in taking others' life, which is a wrong doing.

(13) *Imasssa gaṇḍuppadassa, avudhena balena kim
Meyhaṃ hi tena pāpena, sallāpopi na ruccati.*

What benefit will accrue if I make use of a weapon or physical strength against this Mara who is just the size of an earthworm? True, I dislike even to engage this much in conversation with this wicked Mara.

(Before the Bodhisatta uttered these bold words, Mara had questioned, "O Prince Siddhattha, why are you occupying this Invincible throne which belongs to me?" The Bodhisatta replied, "Who is the witness to prove that the Invincible Throne belongs to you?" Mara Deva stretched out his hands, saying. "What is the use of producing others as my witness; all the Mara troops who are now in your presence are my witnesses"; at that moment crores of his hordes appeared simultaneously making an uproar as if there was a landslide, shouting, 'I am the witness, I am the witness'. So the Bodhisatta, restraining the hordes of Mara, recited the following verse with the intention of producing his witness.)

(14) *Pallankam̐ mama bhāvāya
kimatthaññena sakkhinā,
kampitā maddiyā dāna
sakkhi hoti ayam mahī.*

Hey Mara, because of my wish for this Invincible Throne, there was no charity (*dāna*) which I have not given; no morality (*sīla*) which I have not observed; no austerity (*dukkara*) which I have not practised, throughout many existences in many worlds. Hey Mara, let alone the Perfections of Charity, etc., performed by me in my many existences in many worlds, even in just one existence as Vessantara, when I performed great charities seven times reaching the height of my generosity with the giving away of Queen Maddi, this great earth trembled a total of seven times. Now that I am sitting on this Invincible

Throne in order to conquer the whole world, and your great Mara armies came to make war upon me why is this great earth remaining quiet without trembling ? Hey, Mara, you have made your hordes to give false evidence; but this great earth having no volition is just and fair to you as well as to me, this great earth is impartial to you or me, and having no volition at all, will now be my witness". So saying, the Bodhisatta brought his glorious right hand from inside the robe and pointed towards the great earth. like a streak of lightning flashes from a cloud-opening.

At that very moment, the great earth revolved swiftly like a potter's wheel and rolled violently. The sound from the earth caused the whole stretch of the sky to resound loudly like the rumbling of thunder. The seven mountain ranges encircling Mount Meru as well as the Himalaya mountain made deep continuous sound, The whole of the ten thousand world-systems rolled with frightening and fierce sounds, crackling and exploding like a bamboo grove on fire. The entire cloudless sky was rumbling frighteningly as if parched rice-grains were crackling with loud reports in a red hot pan; burning sparks rained down profusely like a cascade of red hot embers; and thunderbolts crashed intermittently. Mara, finding himself caught between the earth and the sky with continuous din and clamour, greatly frightened with no refuge or help, laid down his battle-banner and, discarding his one thousand weapons at that very place, fled helter-skelter at full speed without being able to glance back at his elephant Girmekhala'. Even as Mara fled, his great armies broke down in disorder and the troops fled, being scattered in disarray to all directions like ashes blown away by storm; they all eventually returned to Vasavatti Deva Realm.

In this manner, with the victory over Vasavatti Mara before sun set on the full-moon day of Vesakha, in the year 103 Maha Era, the Bodhisatta became the Conqueror of the whole world of sentient beings and reached the harmless, dangerless, fearless state. At that

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moment, on seeing the great armies of Mara Deva breaking up in disorder, the Devas and Brahmas who had fled out of fear on the arrival of Mara and who had been watching to find out, "Who will emerge the victor? Who will be the loser?" proclaimed simultaneously in profound praise, "*jayo hi Buddhassa sirimato ayam*", etc., The good news "Mara has been vanquished; Prince Siddhattha has emerged the victor; we will celebrate and honour his victory", was transmitted by one Naga to another Naga, one Garuda to another Garuda, one Deva to another Deva, one Brahma to another Brahma; carrying perfumes and fragrant flowers etc, in their hands, they congregated at the Mahabodhi Throne where the Bodhisatta was residing.

*Jayo hi Buddhassa sirimato ayam
mārassa ca pāpimato parājayo
ugghosayum Bodhimaṇḍe pamoditā
jayam tadā Nagagaṇā mahesino. (1)*

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance, marched with his great armies as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanku.*)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Maha Era, at the site of the Invincible

Throne where Omniscience was attained by the Buddha, all the hosts of divine Nagas, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*), proclaim the victory resoundingly so loud as to reach the whole of the ten thousand world-systems.

*Jayo Buddhassa sirimato ayaṃ
Mārassa ca pāpimato parājayo.
Ugghosayum Bodhimande pamoditā
jayam tadā supannasanghāpi mahesino.(2)*

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanka*.)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Maha Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of the Garuda, happy and delighted with the victory of the Buddha who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the

victory resoundingly so loud as to reach the whole of the ten thousand world systems.

*Jayohi Buddhassa sirimato ayam,
Mārassa ca pāpimato parājayo
Ugghosayum Bodhimande pamoditā
jayam tadā devaganā mahesino (3).*

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance, marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanka*.)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Maha Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of Deva, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the victory resoundingly so loud as to reach the whole of the ten thousand world-systems.

*Jayo hi Buddhassa sirimato ayam
Mārassa ca pāpimato parājayo*

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*ugghosayum Bodhimande pamoditā
jayam tadā Brahmaganāpi mahesino. (4)*

This unique victory acclaimed by this inanimate earth and sky that rumbled as if animate, belongs only to the Buddha, who by means of Omniscience possesses without leaving the tiniest detail the knowledge of all the truth worthy of knowing; who is the depository of the incomparable glory of glories in the whole of ten thousand world systems. This victory is celebrated by the humans, Devas and Brahmas resounding throughout the sky. And it is the vile and wicked Mara who suffers the utter defeat, complete rout and total retreat, fearing the power of the Buddha and who blinded by ignorance marched with a great army as if it would cause upheavals in the eight quarters of the earth's surface, and started the offensive with intimidation to capture the Bodhi-crested Throne (*Bodhimakuta Pallanka*.)

Thus, on this day of the great victory, the Full-moon day of Vesakha, in the year 103 Maha Era, at the site of the Invincible Throne where Omniscience was attained by the Buddha, all the hosts of Brahma, happy and delighted with the victory of the Buddha, who has cultivated such extraordinary attributes as aggregates of moral conduct (*silakkhandha*) proclaim the victory resoundingly in the sky and so loud as to reach the whole of the ten thousand world-systems.

All the Devas and Brahmas who had their abodes in the other ten thousand world systems beside this one also congregated in the presence of the Bodhisatta, prostrating before him, paying homage with flowers, perfumes and scented paste, singing auspicious words of praise and eulogies in many and various ways.

(This is the episode of the victory over Vasavatti Mara)

N. B. (In describing the route taken by the Bodhisatta on his journey and his activities on the Full-moon day of Vesakha in the year 103 Mahā Era, the *Buddhavaṃsa Aṭṭhakathā*, *Jātaka Aṭṭhakatha Nidāna* and *Jinālaṅkāra Tīkā* generally agree in the purport of their accounts; they differ slightly only in their presentation, some briefly and others elaborately: However, in depicting the midday rest taken by the Bodhisatta in the Sala forest, the *Buddhavaṃsa Aṭṭhakathā* and *Jātaka Aṭṭhakathā Nidāna* make no mention of the attainment of Jhana (*samāpatti*) and of psychic powers (*Abhiññā*). The *Jinālaṅkāra Tīkā* on the other hand states that the Bodhisatta attained the eight mundane Jhanas and the five mundane psychic powers while spending the day in the *Sala* forest. It also states that at the time of his arrival at the Mahā Bodhi Tree, the noble Bodhisatta was already endowed with the physical strength equal to that of ten thousand crores of average men (*majjhimapurisas*) and the strength of psychic powers (*Abhiññās*). The said statement by the author of the *Jinālaṅkāra Tīkā* is in accord with his other statements, namely, "When Mara advanced on him to do battle, the noble Bodhisatta said, 'If I wish, I can keep the whole of the world-system covered with my body frame' and also with "Pointing out as witness the great charities performed in his existence as Vessantara", which could be known only through the knowledge of former existences (*pubbenivasanussati Abhiññā*). It is therefore faultless.

According to the author of this *Jinālaṅkāra*, the Bodhisatta had already acquired the eight mundane Jhanas and the five mundane psychic powers at the time he met the sectarian leaders Ālara and Udaka. Not having made use of them during the whole of six years practice of *Dukkarcariya*, they became as if defiled (just like gold cups kept unused become tarnished);

the Bodhisatta repurified them while in the Sala forest (just like polishing the stained cups). What is meant apparently is that, only after vanquishing Mara, the Bodhisatta made full use of the already acquired knowledge of past existences (*Pubbenivasa Abhiññā*), and the divine power of sight (*Dibbhacakkhu Abhiññā*), in order to reach the stage of penetrating the truths. These observations are made here because the view of the author of the *Jinālaṅkāra* appears to be unusual and worthy of note.)

Realisation of the three knowledges; Pu, Di, Ā

Having won his victory over Vasavatti Mara also called Deva putta Mara before sun-set on the Full-moon of Veskha in the year 103 Mahā Era, the Bodhisatta realised the three knowledges, (*vijjas*), in succession as follows: knowledge of past existences (*Pubbenivasanussati Ñāṇa*), in the first watch of that night; divine power of sight, (*Dibbacakkhu Ñāṇa*), in the middle watch of the night and knowledge of extinction of moral intoxicants (*Asvakkhaya Ñāṇa*), in the last watch of the night, and attained Buddhahood in the very last watch of the night of the Vesakha Full-moon. To describe the said events in detail:

How Pubbenivasanussati *Abhiññā* (Pu) was realized

The physical and mental processes which had taken place in the past: Nibbana which becomes known from these physical and mental processes, one's personal names, clan names etc., which are merely conventional terms--all this (belonging to the past) is called '*Pubbenivasa*' in Pali. The psychic power (*Abhiññā*) accompanying the remembrance of *Pubbenivasa* is called *Pubbenivasanussati Abhiññā* knowledge of former existences. The Buddha teaches it as the first *Vijja Ñāṇa*. This first *Vijja Ñāṇa* has been abbreviated as Pu by ancient scholars taking the initial syllabus of the word *Pubbenivasanussati*

Abhiññā. The following is an account in detail as to how the first *Vijja Ñāna* was realized by the Bodhisatta:

When the noble Bodhisatta was remaining on the Invincible Throne, delighted and happy after being thus victorious over Vasavatti Mara, many Devas and Brahmas dwelling in the ten thousand world-systems including the earth-bound spirits, Bhumma Devas, came to the Bodhisatta simultaneously and assembled, shouting and exclaiming, "Come, Friends, Devas and Bramhas, the victory of the noble Bodhistatta and the defeat of Mara have been made clear. Let us hold together an auspicious celebration in honour of the victory of the noble Bodhisatta and the coming attainment of his Buddhahood.

At that time, the sun-disc, fifty *yojanas* in size, magnificent with a thousand rays, was about to disappear like a gold wheel of a cart being held by the rim and dipped into the whirlpool of the great ocean. The moon chariot forty *yojanas* in size, giving out cool, shining beams of light, brightening up the entire universe, was just rising up slowly from the milky ocean in the east as of the silvery wheel of a cart being thrown up into the sky (by some one) holding it by the rim. (Try to visualise universe as a large golden palace.) In the middle of this golden palace, the Bodhisatta looked very graceful, the golden colour of his body making the Maha Bodhi high ground and all the animate and inanimate objects in the surrounding area appear as if immersed in the stream of liquid gold. The Bodhisatta so graceful in this manner, sitting cross-legged on the Invincible Throne at the foot of the Maha Bodhi Tree which may be likened to an umbrella of Indanila precious stones, was reflecting on the Dhamma. (The detail regarding the reflection on the Dhamma by the Bodhisatta will be given afterword.)

The great homage paid by the Devas and Brahmās

At that time standing in the Tavatimsa Deva world Sakka sounded the Vijayuttara conch which was 120 *yojanas* long, to summon the Devas and Brahmās. The sound of his conch could be heard from all over the Deva world ten thousand *yojanas* in width. Even while blowing the conch continuously, Sakka was running fast to reach the Bodhi Tree. (It was not only Sakka of this universe, but all Sakkas of the other ten thousand world-systems also came blowing conches to the presence of the Bodhisatta.)

Mahā Brahmā came and paid homage by holding the white umbrella which had been left behind on the top of the Cakkavala mountain and covered the Bodhisatta with it from above. (All Mahā Brahmās from the other ten thousand world-systems came and stood holding their white umbrellas, touching one another so as to leave no gap between them.)

Suyama, King of Yama abode of Devas also came and stood near the Bodhisatta, paying homage by fanning him with the yak-tail fan which was three *gavutas* in size. (All the Suyama Devas from the other ten thousand world-systems also came and paid homage, each holding a yak-tail fan, crowding the whole of this world-system.)

Santusita, King of Tusita abode of Devas, also came and paid homage by fanning the Bodhisatta with a circular ruby fan three *gavutas* in size. (All Santusita Devas from the other ten thousand world-systems also came and paid homage, each holding a circular ruby fan, crowding the whole of this world-system.)

Pancasikha Deva came, carrying the celestial harp, Beluva, accompanied by a group of celestial dancers, and paid homage by dancing, singing and making music. (All the celestial dancers dwelling

in the other ten thousand world-systems also came and paid homage by dancing, singing and making music.)

Furthermore, all the male and female deities dwelling in the ten thousand world-systems gathered together in this world-system and paid homage taking their positions in the vicinity, some of them standing and holding a jewelled archway. Others stood around in various groups of their own, some carrying offering made of seven kinds of jewels, some holding golden plantain plants, some holding, mansions of splendour, some holding yak-tails fans, some holding goads (for driving elephants), some holding pairs of carp, some holding primrose flowers, golden circular platforms, bowls filled with water, jars filled with water, conches, fire-stirrers, oil lamp-stands with rubies, golden mirrors, stone-studded mirrors, mirrors with seven jewels, oil lamps finished with rubies, bunting and streamers, and wish-fulfilling trees. All the Devas dwelling in the ten thousand world-systems came, assuming the appearance of celestial dancers, and paid homage dancing celestial dances, singing celestial songs, offering celestial flowers, perfumes and scented powder. At that time, the whole sky was full of cascades of celestial flowers, celestial perfumes as if the whole environment was filled with rain drops and rain water of a heavy downpour.

This tremendous ovation and ceremonious homage was made with such grandeur by all the Devas and Brahmās because they were exulted with the belief "When this noble Bodhisatta attains Buddhahood, we will certainly get the opportunity to hear the Dhamma from him and thereby receive the immortal Supramundane Dhamma of Path and Fruition and Nibbana; and we will have delightful satisfaction (*pīti*), by applying our mind to the said nine Supramundane Dhammas (four Paths, four Fruitions and Nibbāna). We will also witness all kinds of miracle which will be objects of delight for the eye. The Buddha, by teaching us the Dhamma of Deathlessness will bring about our

emancipation and safety from the difficult journey of birth (*jāti*), the difficult journey of ageing (*jarā*), the difficult journey of sickness (*vyādhī*), the difficult journey of death (*marāṇa*), and the difficult journey of grief (*soka*), lamentation (*parideva*), suffering (*dukkha*), distress (*domanassa*) and despair (*upayāsa*)".

Although the Devas and Brahmas paid him homage with great joy and respect, crowding the whole ten thousand world-systems, for the aforesaid reason and although he saw clearly with his own eyes these extraordinary acts of reverence performed in numerous ways, the Bodhisatta had no feeling of attachment and enjoyment at all; and he paid no attention to them all. He dwelt reflecting only on the Dhamma which he relied upon as his support.

The Cakkavala mountain which protected the Bodhisatta who was thus positioned, was like a curtain and the open sky above him with its stars and constellations was like a canopy studded with gold and silver stars. The ten thousand world-systems with its seven planes of happy existences (*sugati bhūmi*), was like a great seven-tiered palace. The high ground of the Bodhi Tree was like a great Audience Hall, the Invincible Throne was like a great Audience Throne and the Maha Bodhi was like a great umbrella finished with precious emeralds—all inside this seven-tiered palace of the ten thousand world-systems.

While he remained sitting on the Invincible Throne, which resembled a great Audience Throne, on the high ground of the Maha Bodhi Tree, which resembled a great Audience Hall, covered from above by the Maha Bodhi Tree, one hundred cubits high from bottom to top and one hundred cubits in circumference, which resembled a great umbrella decorated with precious emeralds, the Bodhisatta was oblivious of the Devas and Brahmas around him crowding the whole of the ten thousand world-systems and paying homage to him. Since he had been reflecting only on the Dhamma, his diligence (*virīya*) was undiminished

and very keen; his mindfulness (*sati*) was steadfast and clear, and he was physically and mentally very calm and peaceful. He, therefore, achieved and remained absorbed again in the First Jhana of *Rupavacara*.

The mind continuum of the Bodhisatta who was thus absorbed in the First Jhana was entirely free from the hindrances (*nivaranas*) and being detached from sensual objects (*vatthu-kāma*), sensual desires (*kilesa-kāma*), delightful satisfaction (*pīti*) and happiness (*sukha*) arose in him profusely.

And again, when the Bodhisatta achieved and remained absorbed in the Second Jhana of *Rupāvacara*, his mind continuum was free of agitation and mental disturbance from thoughts (*vitakka* and *vicāra*); there was internal purity and clarity and his concentration was uniquely firm. On account of that concentration, his *pīti* and *sukha* increased.

And again, when the Bodhisatta achieved and remained absorbed in the Third Jhana of *Rupāvacara*, even *pīti* which had manifested itself in his mind continuum disappeared and he dwelt only with the feeling of happiness (*sukha vedanā*). Fully detached even from that feeling of happiness at its height he became imbued with the mental state of equanimity (*Tatramajjhataṭṭā*) or (*Jhāmipekka*). His mindfulness became pellucid and his insight- wisdom, greatly sharpened.

And again, when the Bodhisatta achieved and remained absorbed in the Fourth Jhana of *Rupāvacara*, since he had already dispelled both physical and mental pain and pleasure from his mind continuum, he dwelt in the state of viewing sensual objects calmly and with equanimity (*upekkha, vedanā*). By virtue of this *upekkha vedanā* and the mental state of *Tatramajjhataṭṭā*, mental concomittants such as mindfulness, etc. which were part and parcel of the Fourth Jhana were pellucid like the light of the moon.

The eight qualities of the Bodhisatta's mind continuum

If a review is now made of the mind continuum of the Bodhisatta out of devotion, it will be found that, at the time when he was practising *dukkaracariya* for six years, his mind continuum was exceedingly pure, undefiled by the three wrong thoughts (*micchavitakka*), namely sensual thought (*kamavitakka*), malevolent thought (*vyapadavitakka*), cruel thought, (*vihimsa vitakka*), so that Mara could not find any opportunity (of censuring him). Again, while he was spending the day in the Sala forest on the Full-moon day of Vesakha, the day he was to attain Buddhahood, his mind continuum was found worthy of veneration, for it was highly purified with the attainment of eight mundane Jhanas. Moreover, when all the Devas and Brahmas from the ten thousand world-systems assembled crowding this universe, and paid him homage while he was sitting on the Invincible Throne after his victory over Deva-putta Mara, he remained oblivious of them, concentrating his attention on the practice of the Dhamma only. And so, as has been said before, the mind continuum of the Bodhisatta, who had once again achieved and remained absorbed in the Fourth Jhana of *Rupāvacara*, (a feat for those of sharp intelligence) had his power of concentration greatly enhanced by the concentration of the Fourth Jhana of *Rupavacara* as follows:

(1) By virtue of the very pure mental state of the Fourth Jhana (*Rupa Jhāna cittuppāda*), the mind continuum was completely pure throughout its entire process.

(2) On account of such purity, it appeared glittering like polished newly refined gold.

(3) Having discarded happiness and joy (*sukka somanassa*), which is the cause of greed (*lobha*), and also having discarded

sorrow and distress (*dukkha domanassa*), which is the cause of hatred (*dosa*), it was free from mental defilements of *lobha* and *dosa*.

(4) Freedom from the defilements and taints of the mind leads to freedom from impurities which soil and oppress the mind (*upakkilesa*).

(5) Being controlled by the fivefold mastery over his mind (*vasibhāva*), and being tamed and trained in fourteen ways, the mind continuum of the Bodhisatta became pliable, gentle so as to be amenable to his wishes like a well-tanned piece of leather or like the well-treated block of lac.

(6) Being soft and tender, like the newly refined, polished pure gold, which was ductile and malleable for easy conversion into desired ornaments, it became amenable to the wishes of the Bodhisatta enabling him to accomplish effectively and easily all kinds of feats such as recollecting, discerning the events of previous existences, or seeing as if with the divine eye distant objects, hidden objects and very fine, microscopic objects.

(7) Having been well developed and trained so as not to become deprived of the aforesaid qualities, the mind continuum remained firmly established in the qualities; or being pliable and malleable for effective accomplishment of anything desired, the mind continuum remained amenable to the wish of the Bodhisatta.

(8) Being thus firmly and securely established, his mind was completely unshaken; or, being established thus, the mind continuum was very strong in respect of faith (*saddha*), energy (*viriya*), mindfulness (*sati*), concentration (*samadhi*), and the

light of wisdom, (*paññā*). There was therefore no shaking of the mind at all which occurs owing to faithlessness, laziness, heedlessness, restlessness, ignorance and gloom arising from mental defilements; in other words, faithlessness, etc., could not make even the slightest inroad into the mind continuum of the Bodhisatta.

ALTERNATIVELY:

(1) The mind continuum of the Bodhisatta was well-established in the concentration of the Fourth Jhana. (2) It was entirely pure being free from the hindrances (*nivaranas*). (3) Having gone beyond the grosser factors of Jhana (*Jhananga*) such as, *vitakka* etc, which agitate and disturb the mind, the mind continuum was shining pure as if about to glitter. (4) It was free from such defilements as, pride (*māna*), deception (*māyā*), treachery (*sāṭheyya*), etc, apt to be generated through attainment of Jhana. (5) It was also free from covetousness (*abhijjhā*), etc., which form the cause of mental defilement (*upekkilesa*). (6) It was malleable, having gained the fivefold mastery (*vasibhāvas*). (7) Having become the basis of all kinds of supernatural powers (*iddhi*), it was in a position to accomplish whatever is desired by the Bodhisatta. (8) Having been perfected by mental development (*bhāvana*), his mind continuum remained unshaken and firmly established.

The mind of the Bodhisatta which was thus endowed with these eight attributes finds it easy, needing only an inclination, for realization of the Dhamma which should be realized by means of *Abhiñña*. When the mind was bent towards the object of Abhinna, thought moments on it (*Abhiñña Javana*), arise quite easily.

**(1) Attainment of Supernormal Knowledge of Former Existences
Pubbenivasanussati *Abhiñña* (the first *Vijjanana*)**

The mind continuum endowed with the aforesaid eight attributes and very pure and pellucid being in such a perfect state in which *Abhiñña Javana* arose easily when the mind was inclined to the object of *Abhiñña*, the Bodhisatta inclined it towards supernormal knowledge of former existences (*pubbenivasanussati Abhiñña*), which could recollect past activities, events and experiences. Thereupon, *pubbenivasanussati Abhiñña* arose in him easily. Through that supernormal knowledge, he recollected and saw all past activities, events, and experiences of the past existences going back from the previous life right up to the existence when he was Sumedha the Hermit; he recollected also in backward order many existences and world cycles prior to them, and recollected in foreward order his existences up to that of Setaketu Deva just before the present one.

(This *Abhiñña* was achieved in the first watch of the night. Here, there can be doubt as to how it was possible to know all the happenings and experiences in so many existences with one single thought-moment, (*abhiñña javana*), which arises only once in one thought-process, (*vithi*). The answer is: Although there arose only one single thought moment, in one thought process ignorance, (*moha*), which kept the happenings and experiences in those existences hidden was done away with through that thought-moment. All kinds of happenings and experiences of those existences were recollected only thereafter through successive processes of reflection (*Paccavekkhanā vīthi*), which followed the *Abhiñña vīthi*.

The noble Bodhisatta who recollected successive existences of the past through *Pubbenivasanussati Vijjāñāna* also acquired supernormal knowledges which could assure him the attainment of supramundane

Path and Fruition (*Lokuttarā Maggaphala*) with penetrative insight thus:

"There were only the phenomena of mind and matter (*nāma rūpa*) throughout the countless rounds of existence; the beginning of which is not known, on all the three occasions of birth, living and death, there were only these two phenomena of *nāma* and *rūpa*. Indeed in all abodes and at all times, the phenomena of *nāma* and *rūpa* are in a continuous state of flux, like the flame of an oil lamp or like the current of a river, and through a succession of cause and effects, it is only the continuum of *nāma* and *rūpa* which fulfils the various functions concerned such as seeing the sight, hearing the sound etc., at the six doors of eye, ear, nose, tongue, body and mind, thus giving rise to various modes of intimating one's intention (*viññatti*) by bodily movement and verbal expression, etc., (In reality) there is no sentient individual at all to be called 'I', 'he', 'man', etc. Indeed, there is not a single Deva, Mara or Brahma who can create such a sentient being.)"

This being the case, the Bodhisatta had through *Pubbenivasanussati Nana* temporarily put away to a distance (*vikkhambhana-pahāna*) the twenty wrong views of *atta* (personality-belief); they are the four wrong views of *atta* relating to the aggregate of corporeality, namely, *rūpa* is *atta*, *atta* has *rūpa*; *rūpa* exists in *atta*, *atta* exists in *rūpa* and similarly, each set of these four wrong views relating to the remaining aggregates of feeling, perception, mental formations and consciousness. In a similar manner, he had also discarded delusion (*moha*), which had taken place in the distant past.

**(2) Attainment of Supernormal Knowledge of Divine Power of
Sight,**

***Dibbacakkhu Abhiñña* (the second *Vijjā Ñāna*)**

After the noble Bodhisatta had realised the *Pubbenivasanussati Abhiñña* in the first watch of that night, he recollected many past events and existences through that *Abhiñña*; and having temporarily put away to a distance the twenty wrong views (*sakkāyadiṭṭhi*), together with *moha* which had taken place in the distant past, he directed his mind continuum, endowed with the aforesaid eight attributes, towards acquiring *Cutupapāta Ñāna*, the knowledge of seeing the deaths and births of sentient beings, and towards acquiring *Yathakammupaga Ñāna*, knowledge of analysing and seeing the meritorious and demeritorious deeds which form the origins of sentient beings.

(*Cutupapāta Ñāna* is the same as *Dibbacakkhu Ñāna*, because *Dibbacakkhu Ñāna*, is also known as *Cut'upāpata Ñāna*. When *Dibbacakkhu Ñāna* is developed, *Yathakammupaga Ñāna* and *Anagataṃsa Ñāna* (knowledge of foreseeing the future) also become developed.)

When the mind was thus inclined to acquire *Dibbacakkhu Ñāna*, also called *Cutupapata Ñāna*, *Dibbacakkhu Abhiñña* (the second *Vijjā Ñāna*) arose quite easily. Through that *Abhiñña*, he could see sentient beings on the verge of death, or just after taking conception; those who were low-born or high-born by lineage, caste, etc., those who were beautiful or not beautiful, and attain a happy existence or a miserable existence. In other words, he saw those who were rich and prosperous because of their past deeds of merit based on absence of greed (*alobha*), and those who were indigent and poverty-stricken because of their past deeds of demerit based on greed (*lobha*.)

After seeing through *Dibbackkhu Abhiñña*, the denizens of the woeful states (*apāya*), suffering misfortune, he reflected, "What kind of deeds have these beings of the *apāya* done to suffer such awful miseries?". Thereupon, *Yathakamm'upaga Abhiñña* which enabled him to see the deeds of demerit done by these beings arose in him.

Likewise after seeing, through *Dibbacakkhu Abhiñña*, immense happiness enjoyed by sentient beings of the realms of humans, Devas and Brahmas in a progressively higher and better manner, he reflected, "What kind of deeds have these humans, Devas and Brahmas done to enjoy such progressively magnificent bliss in their respective realms?". Thereupon *Yathakamm'upaga Abhiñña* which enabled him to see the deeds of merit done by those beings arose in him.

By means of the *Yathakamm'upaga Abhiñña*, he reviewed in detail the past deeds of merit and demerit done by beings and came to know them as they really were: "These denizens of the *apaya* world had in their past existences committed evil by deed, word and thought.; they had maligned, abused and reviled the noble individuals (*Ariyās*); they held wrong views; and with these wrong views they themselves committed and also caused others to commit various demeritorious deeds. After death and dissolution of their bodies, they reappeared in miserable existences (*apāya*) namely, the realm of continuous suffering (*niriya*), the realm of animals (*tiracchana*), the realm of ghosts (*peta*) and the realm of asuras (*asūrahya*), and "These beings in good existences had performed good deeds bodily, verbally and mentally; they did not malign, abuse or revile the *Ariyas*; they held right views and with the right views, they performed various kinds of meritorious deeds and they caused others to do so. After death and dissolution of their bodies, they were reborn in the good world of humans, Devas and the twenty realms of the Brahmas".

This *Dibbackkhu Abhiñña* (the second *Vijjā Ñāna*) was achieved by the noble Bodhisatta at midnight of that day. By virtue of this second *Vijjā Nana*, the mind continuum of the Bodhisatta became devoid of the element of ignorance and delusion (*avijjāmoha dhātu*) which was apt to keep hidden the passing away and arising of sentient beings. Then with *Yathakammupaga Abhiñña* which has *Dibbackkhu Abhiñña* as its basis, he was able to review and became enlightened as to the true facts of the past deeds by sentient beings; and having done away with sixteen kinds of doubt¹, *kañkhā*, the Bodhisatta attained the stage of purity by the removal of doubt, *Kañkhā vitarana Visuddhi*.

**(3) Attainment of Knowledge of Extinction of Moral
Intoxicants,
Asavakkhaya Ñāna (the third *Vijjā ñāna*) and becoming a
Buddha**

(It is intended to treat both in brief as well as in fuller details the *Asavakkhaya Ñāna* complete with note worthy particulars and important remarks.)

IN BRIEF:

The noble Bodhisatta attained the *Arahattamagga Ñāna* also called *Asavakkhaya Ñāna* in the last watch of the night realising thereby *Sabbaññuta ñāna*, Omniscience, Then, to become a Buddha among humans, Devas and Brahmas, he inclined his mind continuum, endowed as it was with the aforesaid eight attributes, to attain *Arahattamagga*

¹Sixteen kinds of doubts: from *Buddhist Dictionary* by Nyanatiloka: Have I been in the past? or have I not been in the past?; What have I been in the past? How have I been in the past?; From what state into what state did I change in the past?; Shall I be in the future? or shall I not be in the future?; What shall I be in the future? How shall I be in the future? From what state to what state shall I change in the future? Am I? or am I not? What am I? How am I? Whence has this being come? Whither will it go?

Ñāna; then letting it dwell on the Doctrine of Dependent Origination (*Paticcasamuppāda*) which is made up of twelve factors, namely, *avijjā*, *sankhāra*, *viñhāna*, *nāma rūpa*, *salāyatana*, *phassa*, *vedanā*, *taṇhā*, *upadāna*, *bhava*, *jāti*, *jarā*, *marana*. Going over this Doctrine of Dependent Origination in foreward and reverse order repeatedly, he attained the Noble Path, *Ariya Magga*, which is also known as *Yathābhūta Ñānadassana*. (This is the brief treatment.)

IN DETAIL:

This knowledge of the Four Paths, *Maggāñāna*, also called *Yathābhūtañānadassana*, did not appear in the mind continuum of such individuals as Sakka and Brahma who were very mighty in the world and the noble hermits Kaladevila and Narada who were highly accomplished in Jhana attainments and *Abhiñña*. So, it may be asked: Why did this knowledge of the four Paths which was so subtle and profound, which was not even dreamed of throughout the beginningless *samsara* and never realised before, appear in the mind continuum of the Bodhisatta who had no teacher and who had entered the ascetic life by his own volition? The answer is:

Greatness of the Paramis

The noble Bodhisatta had, during the period spanning four *Asaṅkhyeyya* and one hundred thousand world aeons, passing through existences so numerous that they could not be counted in hundreds, thousands and hundred thousands, accumulated meritorious deeds of *Dāna Pāramis*, performed on the basis of the four modes of development (as explained in the Chapter on Miscellany) even to the extent of risking his own life. And in every existence, he had conducted himself to completely eradicate or lessen the defilement of greed that arose when ever he gave attention to this or that object; so this led him to reach the stage at which others started remarking, "Is it that there is no defilement of greed in the mind continuum of this noble person?"

Similarly, by virtue of *Sīla Parami*, *Khanti Pārami* and *Metta Parami*, developed through the whole period of four *Asaṅkhyeyya* and ten thousand aeons he prevented the arising of anger (*kodha*), and fault (*dosa*), and by pouring the cool water of *Metta* over a long period of time, he had extinguished the fire of *kodha* and also done away with its company of jealousy (*issa*), stinginess (*macchariya*) and remorse (*kukkucca*).

By means of *Pañña Parami*, well developed and accumulated throughout the many existences and world cycles, he had dispelled the element of darkness which is delusion (*moha*). He had also discarded wrong views; he was therefore a great man of very pure wisdom. He had also approached all the Buddhas, Paccekabuddhas, and noble Disciples as well as other learned individuals he happened to encounter and asked them such questions as, "Which Dhamma is faulty; and which Dhamma is faultless? Which Dhamma is black and dirty; and which Dhamma is white and pure?" Because of such enquiries, he had

eliminated doubts in matters of Dhamma and had progressed in wisdom existence after existence.

In the house of his relatives, he showed respect to those older than himself, such as mother and father, maternal uncles, etc., by bowing, by adoring, by honouring, by offering seats, by rising from the place in advance, by extending welcome to them; he also showed respect to learned persons of virtuous conduct. He had thereby removed conceit, (*māna*) and distraction (*uddhacca*) and become free from arrogance, like a snake with broken fangs, or a bull with broken horns, or a rope coil used as a foot-scraper; he was in the habit of praising the virtues of forbearance, the virtue of wishing for the welfare of others, and the virtue of the virtues of being helpful to others with compassion.

By renouncing the world the Bodhisatta had abandoned the luxuries of his domain and kingship, and become a recluse. After achieving Jhanna attainments in the forest, he discarded the five hindrances and did away with sensuality (*kāmaraga*), and delight in womenfolk (*itthirati*) whenever they appeared in each and every existence. With the Perfection of Truthfulness, he also abstained from false speech (*micchavaca*) which tends to mislead the world; with the Perfection of Energy, he also removed displeasure (*arati*) in and indolence (*kosajja*), in Concentration and Insight Meditations which are practices of extraordinary merit, by keeping his mind continuously active and diligent in performing meritorious deeds. In the aforesaid manner, he had endeavoured to make his mind continuum purer and purer one existence after another.

The noble Bodhisatta who had thus removed the moral defilements (*kilesa*), by means of the accumulated merit accruing from meritorious deeds of Perfection such as *Dāna*, etc., had to go through, even in a single existence, the process of repeated purification: the defilements which he had removed would reappear soon; he would then remove

them away only to find them making their appearance again (since they had not yet been completely eradicated (*samuccheda pahāna*) by means of the Path Knowledge (*Magga Ñāna*.); the Bodhisatta, however, would not concede defeat and would not give up but put them away temporarily to a distance (*tadaṅga pahāna* and *vikkhaṁbhana pahāna*) by means of great deeds of merit (*Mahākusala*) and supernormal deeds of merit (*Mahaggata kusala*)¹

¹The following notes based on the *Vipassanā Dīpanī* of Ledi Sayadaw is provided here for further elucidation of this paragraph: Moral defilements arise in common worldlings in three stages: *vitikkamabhūmi* at which the defilements are very active and violent producing evil deeds and words. The defilements of this stage can be got rid of or put away by meritorious deeds of the perfection *sīla* but only temporarily. Therefore, the putting away by *Sīla* etc., is called *Tadaṅgapahāna* which means temporary putting away. The defilements at the next stage, *Pariyuṭṭhānabhūmi* comes into existences as mental properties at the mind door when any object which has power to wake them up produces perturbances at one of the six doors. The defilements which appear thus can be subdued only by the cultivation of *Jhāna* through practice of Concentration. The putting away of defilements by *Samādhi* is called *Vikkhaṁbhanapahāna*, which means putting away to a distance. Here again, *Jhāna* can dispose of the defilements only for a considerable time so that they do not rise again. But there still remain the defilements of the third stage, *anusayabhūmi*, which do not come into existence as mental properties but lie latent surrounding the life -continuum. They cannot be removed by *Sīla* and *Samādhi* and are left undisputed by them. Only the knowledge of the Path, *Magga Ñāna* attained by development of Insight Meditation which produces Insight knowledge, *Pañña*, can get rid of these defilements leaving nothing behind. This putting away of defilements by means of *Pañña* so that they will never rise again is called *samucchedapahāna*.

Here, fulfilment of *Paramis* and practice of *Sīla* which put away the defilements temporarily (*tadaṅgapahāna*) come under the great deeds of merit, *Mahākusala*; practice of Concentration Meditation to develop *Samatha*, which puts away defilements to a distance is regarded as supernormal deeds of merit, *Mahaggata kusala*. Practice of *Insight Meditation* to produce *Pañña*, the Path Knowledge, *Magga Ñāna*, which completely eradicates the defilements, *Samuccheda pahāna*, is supramundane deed of merit, *Lokuttara kusala*.

In this manner, through out the period of four *asankhyeyya* and ten thousand world cycles, he had eradicated the aggregates of impurities defiling his mind, and also eliminated ignorance and delusion (*avijjāmoha*) which act as general of the army leading the hordes of defilements, (*kilesa*), accompanying him. At the same time he made the five Faculties, namely, Faith, Energy, Mindfulness, Concentration and Wisdom, grow stronger existence after existence. Thus he had travelled through the difficult journey of (*samsara*), continuously engaged in developing and fulfilling the Paramis with fiery zeal, till the time arrived when as King Vessantara, he gave away his Queen Maddi in charity as the final act of merit which would enable him to attain Buddhahood. Thereafter, he spent his life in the Tusita Deva world, enjoying the celestial pleasures and awaiting the time when he would become a Buddha.

Since he was one who had thus reached the pinnacle of wisdom having done away with the factors of defilements such as greed, hatred etc., by means of accumulated merits of Parami such as Dana, etc., the Fourfold Knowledge of the Path (*Magga Ñāna*) which are very deep and subtle arose (unaided) only in the mind continuum of the Bodhisatta.

Furthermore, beginning from the time when he prostrated himself at the feet of Dipankara Buddha, he had endeavoured to develop and accumulate merit through fulfilment of Paramis such as Dana etc., which are difficult of accomplishment by ordinary men., without making any wish for the pleasures of any realm of existence whatsoever as the fruits of his meritorious deeds. For all the deeds of merit such as Dana, etc., performed by him, the Bodhisatta made only this wish: "Let the accumulated merits of these deeds become sufficing conditions (*upanissaya paccaya*) for the arising in me of Omniscience, *Sabbaññuta Ñāna*."

As for others, they pray for the pleasures of Devas and humans after performing deeds of merit; and in accordance with their wishes, they gain the pleasures of the Devas and human worlds as the fruits of their good deeds. It is like spending and squandering whatsoever wealth of merit they have accumulated from their good deeds. Unlike these people, the Bodhisatta, after the manner of one who fills his granary with paddy and always keeps guard over it without making use of it, properly store up the merit acquired from every performance of his good deeds, wishing thus: "Let this deed be the sufficing condition only for the realisation of *Magga Ñāna*, with *Sabaññutta ñāna*" as its pinnacle.

Such being the case, the accumulation of merits from the Perfections and good deeds over the long period of four *asankhyeyya* and a hundred thousand world aeons found an occasion to bear fruits of which the attainment of Buddhahood was the greatest in this last existence as Siddhattha. But as there were countless merit to come to fruition all in one existence, that very existence appeared congested with fruit-bearing merits.

By virtue of the aspiration solely for the achievement of Buddhahood, the merits of his good deeds that would come to fruition in a great rush in this one last existence were very powerful; consequently, it was only in the mind continuum of the noble Bodhisatta that the knowledge of the Four Paths which is so subtle and deep arose unaided. (In this chapter on the attainment of Buddhahood, numerous excerpts that would give devotional inspiration are taken from the *Jinālaṅkāra*).

**The Development of 3,600,000 crores of *Mahāvajira Vipassanā*
Ñāna
 by the Bodhisatta**

Having done away with factors of defilements such as *lobha*, *dosa*, etc., by means of the merits accumulated through fulfilment of Paramis such as Dana, etc., as aforesaid, the Bodhisatta who had also eliminated moha, general of the defilements together with its concomitants, which is apt to hinder and conceal the way to Nibbana, practised and developed *Mahāvajira Vipassanā* meditation at dawn (in the last watch of the night) on the Full-moon of Vesakha. The method of practice, and development in brief, is as follows:

There are a hundred thousand crores of world-systems known as *āṇākhetta*, the field of Authority¹ of a Buddha. When the Bodhisatta contemplated the true nature of those beings living in each universe and belonging to the three passages of time (past, present and future), he came to know full well that, no matter how numerous humans, Devas and Brahmas were in a single universe, they could be reduced to twelve factors of *Paṭiccasamuppāda*, the Doctrine of Dependent Origination, as the ultimate reality: *avijjā* and *saṅkhāra* (past factors as cause); *viññāna*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā* (present factors as effect); *taṇhā*, *upadāna* and *kammabhava* (present factors as cause) and *jāti* (otherwise known as *upapatti-bhava*), *jara* and *marana* (future factors as effect).

¹ the field of Authority of a Buddha: There are three fields (*khetts*) concerning a Buddha according to Jinalankara Tika and Parajika Commentary. 1. *Jāti khetta*, the field of birth limited by the ten thousand world systems that quaked on the Perfect one's taking re-birth linking. 2. The field of Authority, *Āṇākhetta*, limited by the hundred thousand crores of world systems where the following safeguards, (*parittas*) are efficacious: *Ratana Sutta*, the *Khandha Paritta*, the *Dhajagga Paritta*, the *Ātanātiya Paritta* and the *Mora Paritta*. 3. The field of scope, *visaya khetta*, is boundless and immeasurable in which the Buddha *Ñāna* can exercise his *Sabbhññuta Ñāna*, knowing anything anywhere that he wishes.

When he contemplated the true nature of humans, Devas and Brahmas living in the remaining world-systems and belonging to the three passages of time, he came to know full well that as in the case of the beings of this universe the same twelve factors of *Paṭiccasamuppāda* form objects of Vipassana meditation ranging from *avijjā* to *jāti*, *jarā* and *maraṇa*.

Summing up the number of the objects of Vipassana meditation, as there are a hundred thousand crores of world systems, there are also a hundred thousand crores each of the twelve factors. The total number of these objects will then become one million and two hundred thousand crores.

Like a man who cut and cleared a thick, jungle with tangling bushes and undergrowths, sharpened his sword again and again on the whetstone, the Bodhisatta also, in order to clear away the thick jungle and bushes of defilements (*kilesa*) numbering one thousand five hundred, repeatedly sharpened the sword blade of *Mahāvajjira Insight Knowledge* (*Mahāvajjira Vipassanā Ñāṇa*), his personal weapon, on the whetstone of *Ānāpāna Fourth Jhāna* attainment (i.e., repeatedly getting absorbed in the *Ānāpāna Fourth Jhāna*), after which he contemplated each of the Factors of Dependent Origination, numbering one million two hundred thousand crores by reflecting on their characteristics of impermanence (*Anicca Lakkhaṇā*), unsatisfactoriness, (*Dukkha Lakkhaṇā*) and insubstantiality (*Anatta Lakkhaṇā*).

As each of the factors of *Paṭiccasamuppāda* numbering one million two hundred thousand crores promotes three *Insight Ñāṇas* namely, Insight Knowledge of Impermanence, *Anicca Vipassanā Ñāṇa*; Insight Knowledge of Unsatisfactoriness (*Dukkha Vipassanā Ñāṇa*) and Insight Knowledge of Insubstantiality, (*Anatta Vipassanā Ñāṇa*), there

arose altogether three million six hundred thousand crores of *Mahāvajira Insight Wisdom*.

(A brief account of the *Mahāvajira Insight Wisdom* is contained in the exposition of *Anupāda Sutta*, *Uparipaṇṇāsa Tīkā* and in the exposition of *Sariputta Moggallāna Pabbajjakathā*, *Mahākhandhaka Vinaya Sāraṭṭhadīpanī Tīkā*).

It is the usual practice of every Bodhisatta on the eve of his attainment of Buddhahood to reflect on the Doctrine of Dependent Origination in forward and backward orders. Our Bodhisatta also, like the previous Bodhisatta reflected on the Doctrine of Dependent Origination in both orders. Thereupon all the ten thousand world systems that form the Field of Birth, (*Jāti khetta*), quaked the effect of which reaching to the limit of the bordering oceans.

After the Bodhisatta had cultivated, as has been said above *Sammāsana Naṇā* of three million six hundred thousand crores of *Mahāvajira Insight Wisdom* by reflecting on the twelve Factors of the Doctrine of Dependent Origination as was usual for all the Bodhisattas, he again entered upon the *Ānāpāna Fourth Jhāna*. (He did so in order to sharpen the sword blade of the higher Insight knowledge *Vipassanā Naṇā* such as the knowledge of arising and passing, *Udayabbaya Naṇā*², on the whetstone of the *Ānāpāna Fourth Jhāna*). Having thus entered upon the *Ānāpāna Fourth Jhāna* (having sharpened the sword

2 *Udayabbaya Naṇā*: knowledge of arising and passing away of conditioned things;
Bhaṅga Naṇā: knowledge of dissolution of conditioned things;
Bhaya Naṇā: knowledge of fear of conditioned things;
Ādīnavā Naṇā: knowledge of disgust and dread of conditioned of things;
Nibbidā Naṇā: knowledge of weariness of conditioned of things;
Muccitukamyatā Naṇā: knowledge of longing to escape;
Paṭisaṅkhā Naṇā: knowledge of special effort;
Saṅkhārupekkha Naṇā: knowledge of detachment from conditioned existence.

blade of the Higher Insight Knowledge) he rose from it and realised at ease the higher *Vipassanā knowledge* such as *Udayabbaya Ñāṇa*.

(It should be noted and accepted here that the Bodhisatta realized higher *Vipassanā Ñāṇa* with ease because: as he had entered the Order of Bhikkhu in the presence of past Buddhas and learnt the three Piṭakas and practised *Vipassanā* meditation he cultivated and developed even to the extent of attaining *Udayabbaya Ñāṇa*, *Bhaṅga Ñāṇa*, *Bhaya Ñāṇa*, *Ādinava Ñāṇa*, *Nibbidā Ñāṇa*, *Muccitukamyatā Ñāṇa*, *Paṭisaṅkha Ñāṇa*, *Sankhārupekkha Ñāṇa*. And also because, his Insight Knowledge had developed and grown immensely by virtue of the aforesaid three million six hundred thousand crores of *Mahāvajīra Vipassanā Sammāsana Ñāṇa*. Based on the *Jinālaṅkāra Tīkā* and *Sutta Mahāvagga Tīkā*.)

Just as a man on reaching the eaves of his house after taking a long journey did not halt at all at the threshold but went straight into the house on finding the door wide open, so the noble Bodhisatta having realized higher and higher *Vipassanā Ñāṇa* with ease by successively passing through the series of eight stages of *Ñāṇa* such as *Udayabbaya Ñāṇa*, etc., finally reached the last stage which was the knowledge of conformity, *Anuloma Ñāṇa*, did not make a halt there. Instead of halting at *Saccānuloma Ñāṇa* which is like the gate way (to the city of *Nibbāna*), he immediately proceeded to clear away the clouds and darkness of ignorance and delusion, (*avijjāmoha*), which conceal the four Truths, namely, the Truth of Suffering (*Dukkha Saccā*), the Truth of Origin of Suffering (*Samudaya Saccā*), the Truth of Cessation of Suffering (*Nirodha Saccā*), and the Truth of the Path leading to the Cessation of suffering (*Magga Saccā*) by means of three kinds of conformity to the function of Truth (*Saccānuloma Ñāṇa*), namely, preliminary impulsion (*parikamma*), access impulsion (*upaccāra*), and

conformity, (*anuloma*) which are included in the mind-process, *magga vithi*.³

Having thus dispelled the thick murk that hides the truth, he clearly saw as one did the moon clearly in the cloudless sky; and realized the Great Light of Nibbana through the Knowledge of the First Path *Sotapattimagga Nana* which immediately follows *Gotrabu Ñāna* the Knowledge of overcoming of worldly ties and changing over to noble lineage. (The thought moment of *Sotapattimagga Ñāna* appeared once and ceased; this is immediately followed by the appearance and cessation three times of *Javana*, impulsion of *Sotapattiphala* which is the effect of the said *Sotapattimagga*, in accordance with the attribute of the Dhamma known as *Akālika* (Immediate Fruition). Then follows the flow of *bhavanga citta*).

Because the *Sotapatti-magga*, had been attained thus, the mind continuum of the Bodhisatta was completely rid of the three defilements, namely *sakkāya ditthi*⁴ *Vicikicchā*⁵ and *Silabbataparāmasa*⁶. These defilements would never rise again in the Bodhisatta's mind continuum.

³For better comprehension of the entire paragraph, vide Chapter XXI § 129 ff and chapter XXII § 3,4 of *The Path of Purification*. Nanamoli. 3rd Edn. B.P.S, Kandy.

⁴*Sakkāya ditthi*: belief in the illusion that there is Self, Soul;

⁵ *Vicikicchā*- doubt or wavering of mind about 1. the Buddha; 2. the Dhamma; 3. the Sangha; 4. the disciplinary rules (*sikkha*); 5. the past; 6. the future; 7. both past and future; 8. Dependent Origination (*Patīccasamuppāda*.)

⁶*Silabbataparāmasa*--Adherence to wrongful rites and ceremonies; the misleading belief that there are paths other than the Ariya Path of Eight Constituents that can liberate one from *dukkha*.

The Attainment of Buddhahood by realizing the higher Paths and Fruitions

After realizing *Sotapatti-magga* and *Phalas*, the Bodhisatta, reviewed (1) the *Sotapatti-magga*, (2) the *Sotapati-phala* which was the result of the *Sotapatti-magga*, (3) Nibbana which was their object, (4) the defilements destroyed by means of the *Sotapatti-magga* and (5) the defilement not destroyed yet by means of the said *magga*. (This five-fold reflective knowledge is known as five-fold *Paccavakkhana Ñāna*.)

Having thus reviewed on the *Sotapatti-magga*, and *Sotapatti-phala*, their objects Nibbana, the defilements which had been eradicated by the Path and the defilements which yet remained to be eradicated through the fivefold reflective knowledge, the Bodhisatta again cultivated and developed the series of Insight Knowledge (*Vipassanā Ñāna*) such as *Udayabbaya Ñāna*, etc. Soon he realized the second stage of *Sakadāgāmi-magga* and *Sakadāgāmi-phala*. By *Sakadāgāmi-magga* he uprooted the grosser defilements, namely, sense-desires (*kāmarāga*) and ill will (*vyāpāda* or *dosa*). Henceforth, the mind continuum of the Bodhisatta had become completely rid of the latent elements of the grosser defilements of *kamārāga* and *vyāppāda (dosa)* (the way seeds were burnt up in fire.)

Having realized the *Sakadāgāmi-magga* and *phala*, the Bodhisatta with the occurrence in him of impulsive thought moments (*javanavāra*) of the fivefold reflective knowledge *paccavakkhana Ñāna* contemplated the *Sakadāgāmi-magga*, and *anāgāmi-phala*, their objects Nibbana, defilements so far already destroyed and the remaining defilements. Again he developed the series of *Vipasanā Ñāna* such as *Udayabhaya Ñāna*, etc. Soon he realized the third stage of *Anāgāmi-magga* and *Anāgāmi-phala*.

By the *Anāgāmi-magga* he completely discarded the subtle defilements of *kāmarāga kilesa* and *vyāpāda (dosa)*. Henceforth, the mind-continuum of the Bodhisatta had become completely divested of the tendencies of the past lingering in the mind (*vāsanā*) as well as the latent elements of the subtle defilements, *kāmarāga* and *vyāpāda (dosa)*.

Having realized the *Anāgāmi-magga* and *Phala*, the Bodhisatta with the occurrence in him of (*javanavāra*) of the five reflective knowledges (*Paccavekkhana Nāna*) contemplated the *Anāgāmi-magga* and *Anāgāmi-Phala*, their object Nibbana, defilements destroyed, and on the remaining defilements. Again he developed the series of *Vipassanā Ñāṇa* such as the *Udayabbaya Ñāṇa*, etc.,. Soon he realized the fourth stage of *Arahatta-magga* and *Arahatta-phala*. By the *Arahatta-magga*, the Bodhisatta completely uprooted all the remaining defilements, namely, craving for existence in the material realm (*rūparaga*), craving for existence in the immaterial realm (*arūparaga*), pride (*māna*), restlessness (*uddhacca*), ignorance (*avijjā*), without leaving the slightest trace of the tendencies of the past. Henceforward, the mind continuum of the Bodhisatta had become entirely rid of the one thousand and five hundred categories of *kilesa* together with tendencies of the past (*vāsanā*) and seven kinds of latent elements.

(Having realized this *Arahatta-magga* and *Arahatta-phala*, there occurred impulsive thought moments (*javanavāra*) of reflective knowledges (*Paccavekkhana*) which reflected on the *Arahatta-magga* and *Arahatta-phala*, their object Nibbana, and the defilements which had been eradicated. There are altogether nineteen Reflective knowledges, namely, five each arising after the attainments of *Sotapatti magga phala*, *Sakadāgāmi-magga Phala*, *Anāgāmi-magga phala* and four arising after the attainment of *Arahatta Magga Phala*. These nineteen knowledges of reflection are also known as *Vimutti Ñāṇa Dassana* attributes. After attainment of *Arahatta Magga*, there was no

defilements remaining and hence there was no reflection of it; therefore there are only four *Paccavakkhana Ñāṇa* after the attainment of *Arahatta Magga Phala*.)

Attainment of Buddhahood amongst the three worlds of sentient beings

When the Bodhisatta realised *Arahatta-phala* immediately after the realisation of *Arahatta-magga*, his mind continuum was very clear and he attained the state of a Perfectly Self-Enlightened One, (*Sammāsambuddha*), the Supreme Head of the three worlds, by gaining Omniscience, (*Sabbāññuta Ñāṇa*) along with the Four Noble Truths, the Four Analytical Knowledges (*Paṭisambhidā Ñāṇa*), the sixfold Unique Wisdom (*Assādhāraṇa Ñāṇa*), making up the Fourteenfold Wisdom of a Buddha, and the eighteen special qualities (*Āvenika Dhamma*) and the fourfold Valorous Wisdom (*Vesārajja Ñāṇa*). Simultaneously with the attainment of *Sabbāññuta Ñāṇa*, came the dawn. (Realisation of *Sabbāññuta Ñāṇa* means the attainment of Buddhahood).

The Seven Purifications of a Buddha

In this connection, we propose to insert in this chronicle an account of the seven purifications of a Buddha (*visuddhi*) for brief information.

(1) Purity of Morality, (*Sīla Visuddhi*)

At the time the Bodhisatta halted on the banks of the River Anoma and put on the robes of a recluse, he began to observe the moral restraint from evil conduct (*Samvara Sīla*)¹. The *Samvara Sīla* is the

¹*Samvara Sīla*: The Practice of *Sīla* varies in accordance with the mode of life adopted by the disciple, whether a bhikkhu or a lay person. Suttas in the Nikayas give extensive explanations of the practice of *Sīla*, the type of moral training which

eight precepts with right livelihood as the eighth (*Ājivaṭṭhamaka Sīla*): to wit, abstinence from taking life; abstinence from stealing, or robbing things not given in deed or in word by owner; abstinence from sexual misconduct (abstinence from improper sexual acts whether major or minor), abstinence from telling lies, abstinence from slanderous talks; abstinence from using harsh and abusive language; abstinence from frivolous, unbeneficial talks; abstinence from wrong livelihood. With the observance of this sīla, the Bodhisatta also accomplished the observance of the purity of livelihood (*Ājiva parisuddhi sīla*).

Indriya Saṁvara Sīla is the practice of securely guarding the six doors of the senses. Unlike the ordinary worldling the Buddha required no special effort to develop anew *Indriya Saṁvara Sīla* since restraint of the senses (*Indriya*), was for him already an innate and accomplished fact.

It was also not necessary for him to especially exert for observance of moral conduct in respect of requisites (*Paccayasannissita Sīla*) to keep away the defilements which may arise because of the Four Requisites.

Even at the time when he was about to renounce the world, he had already discarded temporarily a number of unwholesome defilements headed by greed and craving. The latent defilements are eradicated only by the *Arahatta-magga*. This, was the the Bodhisatta's purity of morality (*Sīla visuddhi*).

necessarily precedes meditation. The *Visuddhimagga* explains the moral training in general under four heads: (1) *Pāṭimokkha-saṁvara*, the *Pāṭimokkha* restraint, (2) *Indriya-saṁvara*, restraint of the senses, (3) *Ājivapārisuddhi*, Purity of Livelihood, (4) *Paccayasannissita*, Purity in regard to the requisites. *Pāṭimokkha-saṁvara* is meant for observance by the bhikkhu disciples of the Buddha; hence it is not mentioned in this account of the purity of the Bodhisatta's morality.

(2) Purity of mind (*Citta visuddhi*)

The eight attainments of Jhana and the five mundane psychic powers, (*abhiññā*), acquired during his stay with the Sect Leaders Ālāra and Udaka had turned unclean and dim as if stained with impurities (like unused large gold vessels) through neglect of practice and development throughout his six years' asceticism of *dukkaracarriya*. On the day he was to attain Buddhahood he partook of the Ghana milk-rice offered by lady Sujata and spent the daytime in the sala forest. While he was so staying there, he purified the eight attainments and the five *abhiññās* by developing them once again (like washing and cleaning the stained gold vessel). These eight attainments and five abhinna's constituted the Bodhisatta's purity of mind, (*Citta visuddhi*).

(3) Purity of views (*Ditthi Visuddhi*)

Thereafter, the noble Bodhisatta proceeded to the High ground of Maha Bodhi in the evening and remained seated on the Invincible Throne. He vanquished Devaputta Mara before sunset; in the first watch of the night, he developed the knowledge of past existences. As has been described above, he perceived well the phenomena of *nāma* and *rūpa* and, destroyed the twenty wrong beliefs-in-personality (*sakkāya diṭṭhi*). This was the Bodhisatta's purity of views (*Ditthi Visuddhi*).

(4) Purity of overcoming doubts (*Kaṅkhāvitaraṇa Visuddhi*)

Then in the middle watch of the night, he discerned sentient beings reaching different destinations according to their deeds by means of *Yathākammūpaga ñāṇa* which had *Dibbacakkhu ñāṇa* as its basis. On seeing them, he realised distinctly the law of Kamma (deeds and their results). and because of this realisation, he became free of doubts. This

was the Bodhisatta's purity of overcoming doubts (*Kaṅkhāvitarana Visuddhi*).

(5) Purity of knowledge and insight into the right and wrong paths (*Maggāmaggañānadassana Visuddhi*)²

In the last watch of the night, the Bodhisatta dwelt on the twelve factors of the Doctrine of Dependent Origination; and beginning with the contemplation of mind and body (*Kalāpa-sammāsaṇa*) on the basis of seven contemplations such as contemplation of impermanence (*anicca nupassanā*), of suffering (*dukkha nupassanā*), of non-self (*anatta nupassanā*), he realised *Udayabbaya Ñāṇa* which discerned the rising and falling of all mental and material phenomena, *nāma* and *rūpa*. At that time there arose in the Bodhisatta defilements of *Vipassanā*, (*Vipassānupakkilesa*)³ such as illumination, etc.

² *Maggāmaggañānadassana Visuddhi*: Knowledge as to whether it is the right path leading to Nibbana or not is called *Maggāmaggañānadassana Visuddhi*.

³ *Vipassanupakkilesa*: defilements of *vipassanā*

A yogi practising *Vipassanā* meditation, at a certain stage of advancement, contemplates again and again the rising and falling of all mental and physical phenomena and attains the initial stage of the knowledge of arising and falling (*Udayabbaya Ñāṇa*). "At this stage, he generally beholds a supernormal light (*obhāsa*), feels a thrill of zest (*pīti*), calmness (*passaddhi*), determination (*adhimokkha*), great energy (*paggaha*), happiness (*sukha*), deep insight (*ñāṇa*), intensity of mindfulness (*upatthāna*), equanimity (*upekkha*), and a mild desire for this state (*nikanti*)". (From 'Essential Themes of Buddhist Lectures given by Ashin Thittila. Department of Religious Affairs, Yangon, Myanma, 1992.)

These states arising in a yogi at the stage of *Udayabbaya Ñāṇa* in ten phases are termed '*Vipassanupakkilesa*, defilements of *kilesa*. Ñāṇamoli, in 'The Path of Purification translates it as imperfections of Insight and enumerates them, ten in number, as follows: (1) Illumination, (2) knowledge, (3) rapturous happiness, (4) tranquility, (5) bliss (pleasure), (6) resolution, (7) exertion, (8) assurance, (9) equanimity and (10) attachment.

"The yogi, arriving at this stage, is liable to these defilements and his mind may be seized by 'spiritual excitement' or 'agitation about higher states' (*dhamma-uddhacca*). 'For example, he may, on having an illumination, feel that this

The illumination of the Buddha unlike that of others, was not confined to one spot, one area, or one portion of a region. In fact, when the Bodhisatta's, by means of the very sharp, penetrating afore said Mahāvajjra Vipassanā Ñāṇa, contemplated the aggregates of phenomena (Dhamma) in the mind continuum of himself as well as that of the inestimable number of sentient beings, through out the three passages of time, in a summary manner, reducing them into twelve factors of *Paṭiccasamuppāda*; and again dividing these twelve factors into two groups of nama and rupa when he contemplated them by means of *Udayabbaya Ñāṇa*, his energy was very strong, his mindfulness very steadfast; this mind very composed; and so his insight-wisdom was very sharp; his faith very strong, his physical and mental happiness, and tranquillity were developing incessantly. The mental factors of equanimity (*Tataramajjhātā cetasika*) also called *vipassanupekkha*, which views with even-mindedness all conditioned states, was also very strong. The mind continuum of the Bodhisatta, thus supported and assisted by happiness, (*sukha*) and tranquillity, (*passaddhi*) was suffused with five kinds of zest, namely, (1) joy that makes hairs stand on end (*khuddaka pīti*), (2) joy that occurs off and on like a flash of lightning (*khanika pīti*), (3) joy flooding the body and then receding like waves breaking on the sea shore (*Okkantika pīti*), (4) joy so strong as to transport one up into the air (*Ubbega pīti*), (5) joy that pervades the whole body as soft cotton wool soaked in oil. His blood, heart and sense faculties such as eye, ear, nose etc., were also very lucid.

constitutes Path-experience and so inhibits his further progress through deceiving himself. When an illumination appears the meditator thinks: 'Never indeed has such illumination as this arisen in me before. Surely, I have reached the Path; I have reached the Fruition. Thus he takes which is not the Path for the Path, and that which is not the Fruition for the Fruition. Through this mistake, the progress of *Vipassana* is checked; leaving the original subject of meditation, he lingers, delighting in the illumination.' (Buddhist Meditation in theory and practice. by *Vijirañāna Mahā Thera*. --Buddhist Missionary Society, Malaysia. 1975.)

Therefore, illumination appeared from the person of the Bodhisatta flooding the earth, the mass of air and the mass of water of the nether region and making them golden yellow; it then plunged into the boundless space below. In the upward direction also, up to the highest abode of beings, *Bhavagga*, everything was turned golden yellow by the illumination which continued to penetrate further into the upper boundless space. The illumination also brightened up across the whole of the ten thousand world-systems, and rapidly extended throughout the infinite world systems.

(When such defilements of *Vipassanā* appear, unclever meditators mistook them for the Path and the Fruition; they abandoned the original subject of meditation and dwelt taking delight in defiling elements). When, however, these defilements of *Vipassanā* appeared in the mind continuum of the Bodhisatta, he reflected: "These are not the Path which will lead to *Arahatta magga Ñāṇa* and *Sabbaññuta Ñāṇa*; they merely defile *Vipassanā*. Only *Udayabhaya Ñāṇa* etc., of my original meditation form the true path to *Arahattamagga Ñāṇa* and *Sabbaññuta Ñāṇa*." He did not allow his mind to hover over these defilements of *vipassanā* and to become attached to them; he let it remain inclined to the object of *Vipassanā* meditation.

When thus the defiling elements of *Vipassanā* appeared in the Bodhisatta's mind continuum as in the case of others, he did not allow subtle craving and greed known as *nikanti* that longed for those defiling elements to rise. He had the lucid, extraordinary knowledge, *Ñāṇa*, which discerned clearly that this group of defiling elements was not the proper Path to Enlightenment; it just led to the defilement of *Vipassanā*. Only *Udayabbaya Ñāṇa* etc., form the right path leading to Enlightenment. This was the Bodhisatta's purity of the knowledge and insight into the right and wrong path, (*Maggāmagguñāṇadassana Visuddhi*).

(6) Purity of Knowledge and Insight of the Path, *Paṭi-padāñānadassna visuddhi*. and

(7) Purity of Knowledge and Insight, (*Ñānadassana visuddhi*).

The set of nine knowledges of Insight⁴ (*Vipassanā Ñāṇa*), beginning with *Udayabbaya Ñāṇa* and ending with *Anuloma Ñāṇa* which arise in the mind continuum of the Bodhisatta is known as Purity of Knowledge and Insight of the Path. The Four Noble Paths, (*Ariyā Magga*) are known as the Purity of Knowledge and Insight, *Ñānadasana Visuddhi*.

(In this connection, it should especially be noted that: *Sotapattimagga* attained by the Buddha was the first *Jhānamagga* with the five factors of Initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), happiness (*sukha*), and one-pointedness (*ekaggatā*). *Sakadāgāmimagga* was the second *Jhāna Magga* with the three factors of *pīti*, *sukha*, and *ekaggatā*. *Anagāmi magga* was the third *Jhāna magga* with the two factors of *sukha* and *ekaggatā*. *Arahattamagga* was the fourth *Jhāna magga* with the two

⁴Nine Knowledges of Insight: According to *Visuddhimagga*, they are "(1) Knowledge of contemplation of Rise and Fall, *Udayavayanupassanā Ñāṇa* which is free from imperfection and steady on its course, (2) Knowledge of contemplation of Dissolution *Bhanganupassanā Ñāṇa*; (3) Knowledge of appearance as terror, *Bhayanupassanā Ñāṇa*; (4) Knowledge of contemplation of danger, *Adinavanupassanā Ñāṇa*; (5) Knowledge of contemplation of dispassion, *Nibbidanupassanā Ñāṇa*; (6) Knowledge of desire for deliverance, *Muñcitukamyatā Ñāṇa*; (7) Knowledge of contemplation of reflection, *Paṭisañkhānupassanā Ñāṇa*; (8) Knowledge of equanimity about formations, *Sankhārupekkhā Ñāṇa* and (9) Knowledge in Conformity with Truth, *Anuloma Ñāṇa* For further elucidation, see Chapter XXI of The Path of Purification by *Bhikkhu Ñāṇamoli*.)

factors of *upekkhā* and *ekaggatā*. From the exposition of the *Upakkilesa Sutta* in the *Uparipannāsa Atthakathā*.)

In this manner, the series of the seven Purities, described above, constitute the right and proper way to Nibbāna. The Buddhas, Paccekabuddhas, and noble Disciples, of the past, present and future, realise Nibbana only through the series of these seven Purities; and to say the least, so do the noble individuals who attain the noble Path by developing at least *tacapañcaka* meditation⁵ or by hearing a Dhamma Discourse in verse delivered by a Buddha through a projection of his image whilst remaining at the monastery. They all attain the Noble Path, *Ariya Magga* only going through these seven Purities successively.

A question may be raised thus: If all the Buddhas, Paccekabuddhas and Disciples of the three passages of time realise Nibbana only through the series of the seven Purities, should not all these noble persons be alike in every respect? Why should there be such differences as: He was a Buddha, he was a Paccekabuddha, he was a Chief Disciple (*Aggasāvaka*), he was a great Disciple, (*Mahāsāvaka*), he was an ordinary Disciple (*pakatisāvaka*)?

The answer is: Although Nibbana is realised by all the Buddhas, Paccekabuddhas and Noble Disciples only through the series of the seven Purities, they are originally different in wisdom (*paññā*) in practice (*paṭipadā*) in faith (*saddhā*) and in inherent disposition (*ajjhāsayā dhātu*).

⁵*Tacapañcaka* meditation: meditation on the first five features of the body with skin (*taca*) as the fifth, the other four being hair on the head (*kesa*), hair on the body (*loma*), nail (*nakha*) and teeth (*dantā*). It is part of the mindfulness meditation of the body (*kayagatāsati Bhāvanā*).

Therefore, the noble individual who realise *Arahattaphala* through knowledge acquired by hearing the Dhamma from others (*Sutamaya Ñāṇa*) after having developed the *Pāramis* according to the strength of his *saddhā*, and *paññā*, throughout a period one hundred thousand world cycles, or more, or less, are designated *Pakatisāvakas* and *Mahasāvakas*.

The noble individuals who realise *Arahattaphala* through *Sutamaya Ñāṇa* after having developed the *Pāramis* throughout a period of one *Asaṅkhyeyya* and one hundred thousand world cycles, or slightly less, are designated *Aggasāvakas*.

The noble individuals who realise *Arahattaphala* through knowledge independently acquired (without being taught by others but by (*Sayambhu Ñāṇa*) after having developed the *Pāramis* throughout a period of two *asaṅkhyeyya* and one hundred thousand world cycles but are incapable of teaching others the Dhamma in order to enable them to attain *Magga* and *Phala* and Nibbāna are designated Paccekabuddhas.

The noble peerless individuals who after valiantly fulfilling their *Pāramis* for (the minimum period of) four *asaṅkhyeyya* and one hundred thousand world cycles and performing the five Great Sacrifices, which are not the concern of Pacceka Bodhisattas and Sāvaka Bodhisattas, attain *Arahattaphala* pinnacle by *Sabbaññuta Ñāṇa* by means of *Sayambhū Ñāṇa*; superbly skilled in the use of words they give Dhamma discourse with Four Profundities namely, profundity of deep and subtle text (*Pāli*), profundity of meaning, profundity of the teaching, and profundity of the penetrating wisdom; they do so in many ways to suit the inherent dispositions of sentient beings; they are able to convey all worthy beings (*veneyyas*) to the Path, Fruition and Nibbāna and thus become their refuge; they are designated Perfectly Self-Enlightened Ones, Omniscient Buddhas, Lords of the three worlds. Since our noble Bodhisatta also is of such

nature, he too is a Perfectly Self-Enlightened One, Lord of the three worlds and an Incomparable Buddha. (This is the answer.)

The appearance of many miracles on attainment of Buddhahood

When the Bodhisatta attained Omniscience and became a genuine Buddha in the three worlds of beings, at day break, thereby causing all the ten thousand world systems to vibrate and resound, the whole of the ten thousand world systems reached the height of beauty with decorations as follows:

The colours of cylindrical streamers set up on the edge of the universe in the east reached the edge of the universe in the west, the colours of cylindrical streamers set up on the edge of universe in the west also reached the edge of the universe in the east. Similarly, the colours of the cylindrical streamers set up on the edge of the universe in the south reached the edge of the universe in the north; and the colours of the cylindrical streamers set up on the edge of the universe in the north reached the edge of the universe in the south. The colours of the cylindrical streamers set up on the surface of the earth reached the Brahma world; and the colours of streamers set up in the Brahma world reached the surface of the earth.

All kinds of flowering trees in the ten thousand world-systems blossomed simultaneously irrespective of the season. All kinds of fruit-bearing trees also bore fruit in bunches and clusters simultaneously irrespective of the season. Flowers also blossomed strangely on the trunks, branches and creepers. Bunches of flowers dangled from invisible plants in the sky. Lotus flowers on leafless stems blooming strangely, each in seven layers,, came out breaking through big slabs of rock which formed the lower stratum of the earth. This being the case, the ten thousand world-systems of *jātikkhetta* (the realm of birth of a

Bodhisatta), quaked gently at that moment and looked like huge spheres of flowers flown up or like well-arranged flower-beds.

Besides these miracles, the thirty-two Great Omens described in the Chapter on the birth of the Bodhisatta also made themselves manifest.

Making the joyful, solemn utterance (*Udāna*)

The Buddha who had thus attained Omniscience and became endowed with all the attributes and glories of Buddhahood reflected thus:

"I have been emancipated indeed from the enormous suffering of *samsāra*: I have achieved indeed the most exalted state of perfectly Self-Enlightened One, teacher of the three worlds. I have achieved indeed a great victory. I am one who can liberate all the sentient beings from the fetters of the three worlds by preaching the Dhamma."

When he thus reflected, there arose repeatedly in the mind continuum of the Buddha very exceedingly exulting joy (*pīti*); with the tempo of the joy thus appearing repeatedly, the Buddha uttered forth as was the established custom with all the Omniscient Buddha, after achieving Buddhahood, the following two verses of intense joy:

(1) *Anekajātisamsaram , sandhāvissam anibbisaṃ
gahakāram gavesanto, dukkhā jāti punappunnaṃ.*

Unable to cut off the root of repeated existences in *samsara*. taking conception in four ways¹ is a great misery, for a body from rebirth is followed and oppressed inexorably by ageing, sickness and death, it is

¹Conception in four ways: Four *yonis*, four ways of being born, namely, *andaja* oviparous; *jalābuja* viviparous; *sansedaja* moisture-sprung; *opapatika* spontaneous. (P.E.D)

no happiness at all but toilsome and distressing. Therefore, as a Bodhisatta, searching the diligent builder of this house of '*Khandā*', and not finding him because I had then not yet acquired the great *Sabbāññuta Ñāṇa* which discerns clearly the real culprit, namely, Craving the carpenter as the cause of *dukkha*, I had to wander restlessly revolving with the wheel of *saṃsāra* although I had no liking for and was in constant fear of the generator (mill) of *dukkha*, comprising the five aggregates.

(2) *Gahakāraka ditṭhosi, puna gehaṃ na kāhasi
sabbā te phāsuka bhagga, gahakutaṃ visankhataṃ
visankharamgataṃ cittaṃ, tanhanam khayamajjhaga.*

You!, Craving the carpenter, the wicked cause of suffering diligently building up the house of five aggregates which are enmeshed in *dukkha*! Now having become a Buddha and being endowed with *Sabbāññuta Ñāṇa* I clearly discern you, Craving the house builder! You shall not build again the house of five aggregates intertwined with *dukkha*, because, your legs, your hands and your life have been cut off four times with axe of the *Magga Ñāṇa* and you are like an uprooted stump. All the rafters of defilements firmly fixed in your decorated house of aggregates have now been broken to pieces without leaving even a slight trace of past tendencies and inherent inclinations. Ignorance (*avijjā*), the king post of the house, which keeps the Four Truths and Nibbana hidden from view and which keeps them far, far away has been pulverised. My mind which is free from dirt-like defilements has reached Nibbana, the palace of peace, out of the scope of *samkhara* and all suffering of *saṃsāra*. I, the Supreme Buddha of the three worlds, have realised the Fourth (*Arahatta*) *Maggaphala*, extinction of one hundred and eight forms of craving² to the delight and ecomium of the Devas and Brahmas of the ten thousand world systems.

²One hundred and eight forms of craving: craving, *tanha*, is the chief root of suffering and is the cause of ever continuing cycle of rebirths. It is synonymous

N.B. There are two kinds of *udānas*--- *manasā udāna*, which is uttered only mentally; and *vacasā udāna*, which is uttered verbally. The *udāna gāthā* beginning with '*Anekajāṭisaṃsāraṃ* etc.,' was recited by the Buddha only mentally and thus should be deemed as *manasā udāna*; the *udānas* in the *Udāna* Pali Text beginning with '*Yadā have pātu bhavanti dhammā*, etc., were uttered verbally by the Buddha. So these *udānas* in the *Udāna* Pali Text should be regarded as *vacasā udānas*.

(The categories of Dhamma mentioned in this Chapter on the attainment of Buddhahood, namely, the *Paṭiccasamuppāda*, the four *Paṭisambhidā Ñāṇas*, the six *Āsādhāraṇa Ñāṇas*, the *Dasabala Ñāṇas*, the *CuddasaBuddha Ñāṇa*, the eighteen *Avenika Gunas*, and the four *vesārajja Ñāṇas*, will be described neither too briefly not too elaborately in the Chapter on the Dhamma jewel, *Dhammaratanā*.)

End of Chapter on Attainment of Buddhahood.

with greed, *lobha* or *rāga*. Basically, it is of three aspects; sensual craving, *kāmatanhā*; craving for rebirth, especially in higher realms (*bhava tanhā*); craving for annihilation (of self). *vibhavatanhā*. Corresponding to the six sense objects, each of these aspects of *tanhā* multiplies into six forms of craving, viz: craving for visible objects, for sounds, odours, tastes, bodily impressions, mental impressions (*rūpa-tanhā*, *sadda-tanhā*, *gandha-tanhā*, *rasa-tanhā*, *phoṭṭhabbha-tanhā*, *dhamma-tanhā*), thus totalling eighteen forms of craving. Again, taking into consideration three periods of time, as present, past and future, which apply to each of these eighteen forms of *tanhā*, one can distinguish fifty four different forms of craving. Finally, these fifty-four forms of craving can arise in the mind continuum of one's own or of others; thus one hundred and eight forms of craving are enumerable in all.

CHAPTER EIGHT

The Buddha's stay at the seven places (1) The week on the throne (*Pallaṅka-sattāha*)

After attaining Buddhahood in this way, as the first waning day of the month of Vesakha newly broke, the Buddha breathed forth a solemn utterance of joy (*udāna*), and while sitting cross-legged on the Aparajita Throne, he conceived an idea thus:

"In order to win this Aparājita¹ Throne, I have moved from one birth to another over the period of four *asaṅkhyeyya* and a hundred thousand aeons, fulfilling the ten Perfections several times in a unique manner. For four *asaṅkhyeyya* and a hundred thousand aeons, in order to possess this Aparajita Throne, many a time have I cut off and given away my ornamented head; many a time have I taken out and given away my two eyes and my heart; many a time have I given away my son such as Jāli, my daughter such as Kanhajina and wife such as Maddī to those who asked for them as slaves. This is the Throne on which I have completely overcome the fivefold Mara. It is also a highly auspicious and glorious seat. While remaining on this seat all my wishes including the one to become a Buddha have been fulfilled. I will not get up yet from this Throne which I owe so much."

Thus the Buddha spent seven days on the Throne engaging in the fourth Jhana that led up to the Fruition of Arahatsip the attainments of which numbering more than a hundred thousand crores.

Engaging thus in the Jhana for the whole first waning day of the month of Vesakha, the Buddha enjoyed the bliss of emancipation, *vimutti* (Bliss of Arahatsip). During the first watch of the night of the

first waning Vesakha moon, he contemplated the Doctrine of *Paṭicca-samuppāda* (Dependent Origination) thus: "*Avijjā paccaya saṅkhārā*", "Because of ignorance (*avijjā*), three kinds of mental formations (*saṅkhāras*), namely, wholesome mental formations (*puññābhisāṅkhāra*), unwholesome mental formations (*apuññābhisāṅkhāra*) and static mental formations (*anañjābhisāṅkhāra*) arise. Beginning in this way the Buddha went on contemplating in forward order the process in which the round of suffering arose. Again he contemplated: "*avijjāya tv'eva asesavirāganirodho saṅkhāra nirodho*", "Because of the complete cessation of ignorance by not arising through the Path of Arahatsip, the three kinds of mental formations, namely, wholesome, unwholesome and static formations cease (by not arising) ." Beginning thus the Buddha went on contemplating in backward order the process in which the round of suffering ceased .

(Here it should be particularly noted that, though the Buddha had clearly understood all the Doctrines, he contemplated only the Doctrine of *Paṭticasamuppāda* both in forward and backward orders because, when he took up *Insight Meditation*, he did so by initially reflecting on this Doctrine and also because this Doctrine is very subtle, deep and hard to discern.)

When the Buddha repeatedly reflected on this Doctrine in both forward and backward orders, he understood more and more, clearer and clearer, the process of the rise of suffering in *samsāra* in forward order that, on account of the causes such as ignorance, etc., there arose incessantly the effects such as mental formation, etc.; in like manner the Buddha also understood the process of the cessation of samsaric suffering in backward order that, on account of the causes such as the cessation of ignorance, etc., (by not arising) there ceased the effects which were the cessation of mental formation, etc., (by not arising). This led to the continuous appearance in the Buddha of a series of such

mental impulses as *Mahā-kriyā somanassasahagata nana-sampayutta asankharika javana* preceded by joyful satisfaction, *pīti* in the heart.

When a vessel is filled with butter or oil up to its brim, the surplus will overflow; similarly, when the vessel of the Buddha's heart was filled with the oil of rapture preceded by the increasingly distinct knowledge of the Doctrine, the Buddha uttered an *udāna* verse as thought it overflowed his heart:

*Yadā have pātubhavanti dhamma
ātāpino jhāyato brāhmanassa
Athassa kankhā vapayanti sabba
Yato pājanāti sahetudhammaṃ.*

When the thirty two Constituents of Enlightenment (Bodhipakkhiya Dhammas) appeared vividly in the mental continuum of an Arahant, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various samatha objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of the vivid appearance of the thirty two Constituents of Enlightenment, he thoroughly knows the aggregate of suffering comprising ignorance, etc., as the causes and mental formations, etc., as the effects. On discerning clearly this Doctrine of *Paṭiccasamuppāda*, all the doubts regarding the Doctrines or all the sixteen doubts regarding mind and matter that would occur in the three phases of time (past, present and future) owing to the ignorance of the Doctrine of

Paṭiccasamuppadā disappear in the mental continuum of that Arahāt just as dewdrops vanish with the onset of sun heat.

When the middle watch of night came, the Buddha contemplated the Doctrine of *Paṭiccasamuppadā* repeatedly in forward and backward orders throughout the watch. When he was contemplating, his knowledge of Nibbana, the cessation of the cause became clearer and clearer. This led to the continuous appearance in the Buddha of a series of such mental impulsion as *Mahā-kriyā somanassa-sahagata ñana-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since he was unable to control that rapture, again he uttered another *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

*Yadā have pātubhavanti dhamma
ātāpino jhayato brāhmanassa.
Athassa kankhā vapayanti sabha
yato khayam paccayānam avedi.*

When the thirty two Constituents of Enlightenment appeared vividly in the mental continuum of an Arahāt, who has rid himself of all that is evil, who is endowed with right exertion to heat up on e thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path and *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various samatha objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of this vivid appearance of the thirty two Constituents of Enlightenment, he penetrated the unconditioned Nibbana, the cessation fo all the causes such as ignorance, etc.. On discerning clearly the unconditioned ultimate Nibbana called the cessation of causes (*paccayakkhaya*) all the doubts that would occur

owing to ignorance of Nibbāna disappear in the mental continuum of that Arahāt just as dewdrops vanish with the onset of sun heat.

When the last watch of the night came, the Buddha contemplated the Doctrine of *Paticcasamuppāda* repeatedly in forward and backward orders throughout the watch. When he was thus contemplating, his knowledge of the noble Path that sees thoroughly the incessant going round and cessation of the cycle suffering became clearer and clearer. This led to the continuous of appearance in the Buddha of a series of such mental impulsions as *Mahā-Kriya somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since he was unable to contain that rapture, still again he uttered a third *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa
vidhūpayam̐ tiṭṭhati mārasenām̐
sūriyo va obhāsayam̐ antalikkham̐.*

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an Arahāt, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactioness and non-substantiality of various samatha objects such as breathing-out and breathing-in and of both material and mental aggregates; then just as the sun that rises and stands on the top of Mount Yugandhara, illuminating the whole vault of heaven with its own light, even so (that Arahāt by means of the thirty-two Constituents of

Paṭiccasamuppādā disappear in the mental continuum of that Arahāt just as dewdrops vanish with the onset of sun heat.

When the middle watch of night came, the Buddha contemplated the Doctrine of *Paṭiccasamuppādā* repeatedly in forward and backward orders throughout the watch. When he was contemplating, his knowledge of Nibbana, the cessation of the cause became clearer and clearer. This led to the continuous appearance in the Buddha of a series of such mental impulsion as *Mahā-kriyā somanassa-sahagata ñana-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since he was unable to control that rapture, again he uttered another *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

*Yadā have pātubhavanti dhamma
ātāpino jhayato brāhmanassa.
Athassa kankhā vapayanti sabha
yato khayam paccayānam avedi.*

When the thirty two Constituents of Enlightenment appeared vividly in the mental continuum of an Arahāt, who has rid himself of all that is evil, who is endowed with right exertion to heat up on e thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path and *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactoriness and non-substantiality of various samatha objects such as breathing-out and breathing-in and of both material and mental aggregates; then on account of this vivid appearance of the thirty two Constituents of Enlightenment, he penetrated the unconditioned Nibbana, the cessation fo all the causes such as ignorance, etc.. On discerning clearly the unconditioned ultimate Nibbana called the cessation of causes (*paccayakkhaya*) all the doubts that would occur

owing to ignorance of Nibbāna disappear in the mental continuum of that Arahāt just as dewdrops vanish with the onset of sun heat.

When the last watch of the night came, the Buddha contemplated the Doctrine of *Paticcasamuppāda* repeatedly in forward and backward orders throughout the watch. When he was thus contemplating, his knowledge of the noble Path that sees thoroughly the incessant going round and cessation of the cycle suffering became clearer and clearer. This led to the continuous of appearance in the Buddha of a series of such mental impulses as *Mahā-Kriya somanassa-sahagata ñāṇa-sampayutta asaṅkhārika javana* preceded by wisdom and rapture. Since he was unable to contain that rapture, still again he uttered a third *udāna* on account of that rapture preceded by wisdom as though the rapture spilled:

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmanassa
vidhūpayam̐ tiṭṭhati mārasenāṃ
sūriyo va obhāsayam̐ antalikkham̐.*

When the thirty-two Constituents of Enlightenment appeared vividly in the mental continuum of an Arahāt, who has rid himself of all that is evil, who is endowed with right exertion to heat up one thousand five hundred defilements, whose meditation is steadfast and keen to the extent of reaching the Path of *Appanā Jhāna*, by reflecting on the characteristics of impermanence, unsatisfactioness and non-substantiality of various samatha objects such as breathing-out and breathing-in and of both material and mental aggregates; then just as the sun that rises and stands on the top of Mount Yugandhara, illuminating the whole vault of heaven with its own light, even so (that Arahāt by means of the thirty-two Constituents of

Enlightenment) crushes the ten Māra armies such as sensuality, etc, and remains in the brilliance of the torch of his wisdom resembling the sun.

(In the Udāna Pāḷi, it is stated that during the first watch of the night, the Doctrine of *Paṭiccasamuppāda* was reflected on in forward order; during the middle watch, it was reflected on in backward order and during the last watch, it was reflected on in both forward and backward orders. This statement refers to the Buddha's reflection on the seventh night that completed his week-long stay on the Throne.)

After reflecting on the Doctrine of *Paṭiccasamuppāda* in forward and backward orders throughout the three watches of the night of the first waxing moon of Vesakha, the Buddha uttered the aforesaid three verses of *Udāna*; on the second, third, fourth, fifth, sixth and seventh days too he remained on that Aparājita Throne, enjoying the bliss of Arahātship.

(2) The week of the Gaze (*Animisa sattāha*)

(The seven days during which the Buddha was gazing steadfastly at the Mahabodhi and the Aparājita Throne without closing his eyes are known as *Animisa sattāha*.)

After attainment of Buddhahood and enjoyment of the bliss of Arahātship (without changing his cross-legged position throughout the whole sitting) the Buddha remained on the Aparājita Throne for seven days. In the mental continuum of some ordinary Devas and Brahmas (other than those Ariya Devas and Brahmas who knew the attributes of the Buddha partially because they had the experience of attaining the Path and Fruition in the time of former Buddhas) there arose doubts as they wondered: "The Buddha has not yet got up from the Throne even

up till now. Apart from the attributes he has already had, are there still other attributes that would enable him to attain Buddhahood?"

Then on the eighth day (the eighth waning moon) the Buddha got up from his enjoyment of the Arahatsip; knowing about the doubts of the Devas and Brahmas, the Buddha rose up to the sky and performed the Twin Miracle of water and fire in order to eradicate their doubts. (The Twin Miracle displayed here at the Mahabodhi, that displayed at the congregation of his relatives in the city of Kapilavatthu, that displayed at the gathering formed because of the heretic Pathikaputta in the city of Vesali—these Twin Miracles were the same as that performed near the mango tree of Kandamba. The detailed description of the last will come up later.)

Having removed the doubts entertained by the Devas and Brahmas by performing the Twin Miracle of water and fire, the Buddha descended from the sky and stood erect like a golden-post on the spot to the easterly north (north-east) of the Aparājita Throne; pondering, "I have indeed attained Omniscience on this Throne of Aparajita", he spent seven days without closing his eyes but gazing at the Throne and the Mahabodhi where he had attained '*Arahattamagga ñāṇa* and *Sabbañuta ñāṇa*' as a result of the Perfections fulfilled by him throughout the period of four *asāṅkhyeyyas* and a hundred thousand aeons. That spot is known as *Animisacetiya*.

(3) The Week on the Walk (*Cankama-sattaha*)

When the third week came, the Buddha spent seven days, walking up and down on the jewel walk created by Devas and Brahmas and running from east to west between the Aparajita Throne and the *Cetiya* of the Gaze; at the same time he was reflecting on the Dhamma and getting absorbed in *Phala samāpatti* meditating on the Fruition Attainment. That place is called *Ratanācankama-Cetiya*.

(4) The Week at the golden house (*Ratanāghara suttāha*)

When the fourth week came, the Buddha reflected on the supreme doctrine of the *Abhidhammā Piṭaka* while staying cross-legged at the Golden House (*Ratanāghara*) created by Devas and Brahmas at the corner to the north-west of the Mahabodhi

According to the *Jināḷankāra Tikā*, when the Buddha sat cross-legged in the Golden House and reflected on the Dhamma surveying the beings worthy of conversion, he discerned perfectly the course of practice composed of *sīla*, *samādhi* and *paññā*; those convertible beings of Devas, humans and Brahmas world attain the noble state of the Path, Fruition and Nibbāna by establishing themselves in morality through *sīla*, by concentrating their minds through *samādhi* and by putting efforts in their attempt at Insight through *Paññā*; therefore the Buddha reflected first on *Vinaya Piṭaka* which teaches *sīla*, then on the *Sutta Piṭaka* which teaches *samādhi* and lastly on the *Abhidhamma Piṭaka* which teaches *Paññā*.

When he came to reflect on the *Abhidhammā Piṭaka*, he tackled first the lower (six) treatises of *Dhammasaṅgani*, *Vibhanga*, *Dhātukathā*, *Puggala Paññatti*, *Kathā Vatthu* and *Yamaka*; there occurred no radiance of his six rays then because his Omniscience was comparatively vast and the doctrinal methods (in those treatises) were comparatively limited, the rays simply could not get activated yet. But when he contemplated the seventh treatise of all-embracing *Paṭṭhāna* with an unlimited number of methods (*anantanaya samanta*), his Omniscience found the opportunity to display its extensive brilliance (just as the giant fish Timiṅgala, one thousand *Yojana* in size, got a chance to play about in the great ocean.)

As the Buddha applied his mind to the most subtle and profound points in the all-embracing *Paṭṭhāna* with an unlimited number of methods, there arose in the mental continuum of the Buddha great rapture. Because of the rapture, his blood became clearer; because of the clearer blood, his skin became cleaner; because of the cleaner skin, the rays of the size of a house or a mountain came out from the front part of his body and spread shooting through the numberless world system in the east just like Chaddanta, the king of elephants, flew across the sky.

In the same way, the rays appeared from the rear part of the Buddha and rushed to the numberless world-systems in the west; the rays appeared from the Buddha's right side and rushed to the numberless world-systems in the south; the rays appeared from the left side and rushed to the numberless world-systems in the north; and from the soles of the feet came out the coral-coloured rays, plunging into the space below after penetrating the mass of earth, the mass of water, and the mass of air; just as a sapphire studded chain was made to turn round and round, even so balls of blue rays arose one after another from his head, reaching the space above after passing through the six Dēva-abodes and twenty Brahma-abodes of *Kāmāvacara* planes. At that time the numberless beings in the numberless world-systems shone with golden colour.

N.B. The rays emanating from the frame of the Buddha on the day he contemplated the Doctrine of *Paṭṭhāna* are still moving towards the numberless world-systems even today as continuous chain of temperature-conditioned matter (*utuja-rūpa*).

**Prayer-verses eulogizing the six rays
(*Chabbāṇa-raṇṣi Buddha Vandanā*)**

In this connection, the prayer-verses eulogizing the six rays of the Buddha and their translations done by Mahāvisuddhārāma Sayadaw will be reproduced here for the benefit of those seeking knowledge (*sutakāmi*).

- (1) *Sattasattāhamajjhambi,
nātho yo sattā sammasi,
patvā samantapaṭṭhānaṃ okāsaṃ labhate tadā.*

The noble Buddha, Lord of the three types of beings, reflected on the seven books of *Abhidhammā*, namely, *Dhammasaṅgani*, *Vibhaṅga*, *Dhātukathā*, *Puggala Paññatti*, *Kathāvatthu*, *Yamaka*, and *Paṭṭhāna* while staying in the Ratanāghara in the middle of the seven weeks or during the middle seven of the forty-nine days of *Pallanka-sattāha*, *Animisa-sattāha*, *Caṅkama-sattāha*, *Ratanāghara-sattāha*, *Ajapāla-sattāha*, *Mucaliṇḍa-sattāha* and *Rājāyatana-sattāha*; he reflected by means of his Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections fulfilled aeons after aeons. Then by applying his wisdom he reached the all-embracing *Paṭṭhāna* which, with its various new methods, is even larger and deeper than the ocean, eighty-four thousand *yojanas* in size, surrounded by the range of rocky mountains; having reached the *Paṭṭhāna* thus, his Omniscience that is incomparably deep, subtle and powerful owing to the variety of glorious Perfections fulfilled aeons after aeons got an opportunity to display its brilliance.

- (2) *Yojanānaṃ satāyāmo
pañca timirapiṅgalo
kīl'okāsaṃ samudd'eva
gambhīre labhate yathā.*

To give an illustration for the purpose of comparison; the gigantic fish named Timirapiṅgala, five hundred *yojanas* long, gets the chance to swim and play, flapping his tail, only in the ocean, eighty thousand *yojanas* in depth, fringed by mountains. Similarly, the Buddha's Omniscience uniquely profound, subtle and powerful owing to the variety of glorious Perfections fulfilled through successive aeons, had occasion to display its brilliance.

(3) *Sammasantassa taṃ*
tadā satthu sarīrato
Taṃ taṃ dhāvanti chabbannā
lohitādi-pasīdanā.

When he had thus the occasion to display, the rays of six colours—blue, gold, white, red, pink and a massive brightness (of all these assorted colours)—ran out overwhelmingly to all places, left and right, front and rear, above and below, from the Buddha's body of eighteen cubits' height, because of the clear and shining state of the blood, etc., of the Buddha who was reflecting on the Doctrine of Paṭṭhāna (subtle) like atomic particles, the Teacher who poured out his words of advice from his cheerful, golden heart. to those of the three worlds of Brahmas, Devas and humans.

(4) *Nīlāyo nīlaṭṭhānehi*
pītodātā ca lohita
tamhā tamhā tu mañjetṭhā
nikkhamimṣu pabhassarā.

From the blue parts (of the Buddha's physical frame) such as the hair and the pupil of the eye emanated blue rays about the

size of a house or a mountain running away brightly, the rays that were somewhat grayish, somewhat bluish and somewhat greenish like butterfly-peas, blue lotus and blue collyrium making the whole sky and the earth blue, or like blue fans of rubies and cloths that were swinging gently and smoothly, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

From the yellow and golden parts of the Buddha's person such as the skin emanated the yellow and golden rays about the size of a house or a mountain running away brightly, the rays that covered the ten directions, making them all yellow like cloths of a gold sprinkled with the liquid of gold and spread out and placed in the vicinity or like powders of saffron and realgar and (golden) *kanikara* flowers filling up the sky, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

From the white parts of his body such as the bones, the teeth and the white portions of the eyes emanated the white rays about the size of a house or a mountain, running away brightly, the rays that are like the stream of milk poured around from a silver jar, or like a silver canopy completely covering the sky, or like silver fans swinging gently and smoothly from the high clouds in the sky, or like silvery jasmine, *maghya*, white lotus, *sumana* and *muggara* mixed together, have been running since the day the Buddha reflected on the Paṭṭhāna up till now this evening.

From the red parts of his frame such as the eyes, the flesh and the blood emanated the red rays about the size of a house or a mountain, running away brightly, the red rays that are like the powder of red-lead, molten lac, shoe-flower (China rose), the flower of *Pentapetes phoenicea* (*bandhujivaka puppha*), the

flower of the Indian coral tree (*parijata*) making the surface of land and water and the whole sky red, have been running since the day the Buddha reflected on the Patthāna up till now this evening.

Besides, from the various unascertainable spots of the Buddha's body emanated the rays of light and dark colours (*mañjettha*) resulting from a mixture of black, red and blue and the rays of sparkling, flaming and glittering hues (*pabhassara*) about the size of a house or a mountain, running away brightly, the rays like the lighting in the sky during the month of *Vesakha* or like the skin of playful insects, or sparks of a blazing fire, have been running since the day the Buddha reflected on the Patthāna up till now this evening.

(5) *Evam chabbannaramsiyo
etā yāvajjavāsarā
sabhā disā vidhāvanti
pabhā nassanti tatthikā.*

Thus the six rays of blue, gold, white, red, darkish and glittering colours rushed in the directions of all ten quarters up till today, a time when the Buddha's teaching still shines forth. The rays of the body and the glory of those Brahmas and Devas that happened to be at *kapparukkhas* or wish-fulfilling trees, gardens and mansions along the course of the Buddha's six rays and that could illuminate the entire ten thousand world systems only by means of their ten fingers disappear being not capable of outdoing them.

(6) *Iti chabbannaramsittā
aṅgiraso ti nāmaso*

*loke patthaṭaḡunaṃ taṃ
vande Buddhāṃ namassiyaṃ.*

To the Buddha, Lord of the world, who has earned the name Angirasa because he has possessed the rays of six colours in the aforesaid manner, who is endowed with the good reputation spreading up and down in the three worlds, who is worthy of honour done to him by the whole world, who knows the four Noble Truths thoroughly as though they were put on the palm of his hands like a lively ruby, the so-called I, whose body is found, on contemplation, to be composed of thirty-two portions of dirty, disgusting nature, pay homage repeatedly in full faith with my head bowing, recalling the time when the Lord was still alive.

The Patthāna teaching is full of an unlimited number of methods like the sky; it is extensive like the mass of the earth; it is deep like the mass of water in the ocean. And yet its survey by the Buddha was completed within seven days because Omniscience is vast but quick in its application. The place where the Buddha contemplated the Dhamma-Jewel for seven days came to be known as *Ratanaghara-cetiya*.

(5) The week at Ajapala banyan tree

After spending the four weeks (twenty-eight days) near the Mahabodhi in this manner and when the fifth week came, the Buddha proceeded to the foot of Ajapāla banyan tree situated to the east of the Mahabodhi and stayed for seven full days at the foot of the tree, reflecting on the Dhamma and absorbed in *Phalasamāpatti*. (The banyan tree was called Ajapāla because it was here that goatherds came and gathered *Ajapāla nigrodha*, the banyan tree under the shade of which goatherds took shelter.)

At that time, a brahmin of unknown clan and name, one seemingly violent and haughty by nature, approached the Buddha and had a pleasant and joyful conversation with him. Having finished the pleasant and joyful conversation, worthy of life-long remembrance, the (haughty) brahmin stood at a suitable place and asked the Buddha:

"Venerable Gotama, what virtues make a true Brāhmaṇa in this world? What does it take to become a Noble One?

Here, the haughty brahmin would not penetrate the four Truths even if the Buddha made him a listener and taught him. True, those who heard the Buddha's utterance of Dhamma verses prior to his teaching of the *Dhammacakka* sermon would get benefit only as impression on the mind, like the taking of refuges by the merchant brothers Tapussa and Bhallika: they would never realize the Path and Fruition through the penetration of the four Truths. Such is a dhammata natural thing (*Sārattha Dīpanī Tikā*). Since the haughty brahmin could not absorb the Dhamma (not being a person capable of discerning the four Truths), the Buddha did not make him listener of his Dhamma. But being aware of the meaning of the brahmin's question the Buddha breathed forth this *udana* verse:

*Yo brahmaṇo bāhitapāpadhammo
nihuñhuṅko nikkasāvo yatatto
vedantagū vusitabrahmacariyo
dhammena so brahmavādaṃ vadeyya
yass'ussadā n'atthi kuhiñci loke.*

An Arahāt called a brahmin is he who has rid himself of all that is evil: he is free from violence and haughtiness; he is free from the stains of defilements; he is intent on developing meditation, or he has the heart restrained with morality; or he has reached Nibbāna, the true cessation of mental formations by realising it through the fourfold

Magga Ñāṇa; or he has reached the stage of *Arahattaphala*, the climax of the fourfold *Magga Ñāṇa*. He has accomplished the noble practice of the Path which leads to Nibbana. In this world where things rise and fall, there is absolutely nothing of the five evil things of prominence (*ussadā*) in any of his sense object, namely, prominence of passion (*rag'ussada*), prominence of hate (*dos'ussada*), prominence of delusion (*mah'ussada*), prominence of conceit (*mān'ussada*) and prominence of (wrong) view (*diṭṭh'ussada*). That Arahāt who is called a Brāhmaṇa should fearlessly declare: Properly and correctly, I am indeed a true Brāhmaṇa!"

(What is meant here is this: A man endowed with the seven virtues is named a Brāhmaṇa: (1) riddance of evils; (2) therefore freedom from violence and haughtiness; (3) freedom from stains of defilements; (4) restraint of heart through morality; (5) realization of Nibbāna; (6) completion of the noble practice of the Path thereby; and (7) non-occurrence of the five evils of prominence (*ussada*).

Māra's concession of defeat

Māra had been following the Buddha for seven years to get a chance of finding fault with the Buddha, but had not come across the slightest opportunity to do so. He therefore approached the Buddha when the Buddha was thus remaining at the foot of Ajapala banyan tree and said in verse.

"O Ascetic Gotama, are you brooding over here in this forest because you are overwhelmed by grief? Have you incurred loss of property worth hundreds and thousands? Or, are you brooding over here because you want to have property worth hundreds and thousands? Or, are you brooding over here in this forest because you have committed a serious wrong deed in a

village or a town and do not dare to face others? Why do you not make friends with the people? You have absolutely no friendship with anybody !"

Then the Buddha answered thus:

"O Mara, I have uprooted and destroyed all the cause of grief; I have not even an iota of evil; being completely free from worry; I remain absorbed in two Jhanas. I have cut off desire for existence (*bhavatanhā*); I have no attachment whatever; I remain blissfully in the two forms of Jhana. (Contrary to what you think, I am not brooding over here because of grief over loss of property, or on account of my greed for it.)"

Mara said again:

"O Ascetic Gotama, in this world, some men and some recluses are attached to their utility objects such as gold and silver, and their requisites such as robes, etc., saying "This is mine". If your mind is attached, like these men, these recluses, to that gold and silver, etc., and to that robe, etc., you will never escape from my domain of three existences.

The Buddha replied:

"O Mara, I have no attachment at all to the utility objects such as gold, silver etc., and to the requisites such as robes, etc., saying "This is mine." Unlike others, I am not the one who says "This is mine". "O Mara, take me as such a one! Since I have abandoned the three existences, you will never see my path in your domains such as the three existences (*bhavas*), the four ways of rebirth (*yonis*), the five courses (*gatis*), the seven consciousness states (*viññanāṭhitis*), and the nine abodes of sentient beings."

Again Mara said arguing:

"O Ascetic Gotama, If you know the good secure path leading to Nibbāna, go alone. Why do you want to teach others and convert them?"

Then the Buddha said:

"O Māra, (however much you try to hinder me) I shall keep on teaching them the correct noble Path leading to Nibbāna if I am asked about the good Path and Nibbāna, free from death, by Devas, humans and Brahmas, who are desirous of reaching there, Nibbāna, the other shore of existence."

When said thus, Māra, being at his wits' end like a crab whose thumb had been broken by village children uttered the two following verses (to concede his defeat):

*Medāvaṇṇaṇ ca pāsānaṃ, vāyaso anuparrigā
apettha muduṃ vindema, api assādanā siyā.
Aladdha tattha assādaṃ, vāyasetto apakkame
kāko'va selamāsajja nibbijjāpema Gotama.*

"Buddha, Gotama by name, a descendent of the great elected Monarch (*Mahāsammata*)! (A simile goes that) a starving foolish crow jumped about in the eight directions, encircling a stone that has the semblance of a lump of fat and tearing it apart by piercing with its beak, for he thought that he would get a soft piece of fat together with some flesh out of it and that its taste would be really delicious, pervading the whole body.

"Failing to get the delicious taste from that stone, the foolish crow left it. Like that foolish crow, having failed to relish the slightest taste though it had tried to tear apart the stone resembling a lump of fat departed from it, we give up, feeling

sad and despondent almost to the point of heart break, being unable to accomplish anything desired after annoying, offending and deterring you, Lord".

The daughters of Māra came to entice the Buddha

Therafter Māra mused thus: "Though I have all along followed the Buddha to find fault with him, yet I could not find even a small amount of this Prince Siddhattha's wrongdoing worthy of blame. Now, this Prince Siddhattha has escaped from my domain of three worlds." Thus he brooded and was so dejected that he sat squatting alone on the main road not far from the Buddha and scratched sixteen lines on the ground pondering over sixteen events. The sixteen lines meant:

(1) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Generosity in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the first line.

(2) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Morality in my former existences. On this account I cannot be the equal of the Prince. "With this thought Māra drew the second line.

(3) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Renunciation in my former existences. On this account I cannot be the equal of the Prince. "With this thought Māra drew the third line.

(4) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Wisdom in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the fourth line.

Ti-Ni

(5) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Energy in my former existences. On this account I cannot be the equal of the Prince." With this thought Māra drew the fifth line.

(6) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Forebearance in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the sixth line.

(7) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Truthfulness in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the seventh line.

(8) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Resolution in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the eighth line.

(9) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Loving-kindness in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the ninth line.

(10) "Unlike this Prince Siddhattha, I have not fulfilled the Perfection of Equanimity in my former existences. On this account I cannot be the equal of the Prince." With this thought Mara drew the tenth line.

(11) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of

thoughts and intentions of others (*indriyaparopariyatti-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the eleventh line.

(12) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of inclinations and disposition of others (*āsayāmusaya-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the twelfth line.

(13) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of the attainment of great compassion (*mahākaruṇāsamāpatti-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the thirteenth line.

(14) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of the performace of the Twin Miracle (*yamaka-pāṭihāriya-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince." With this thought Māra drew the fourteenth line.

(15) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire the knowledge of unobstruction (*anāvaraṇa-ñāṇa*) which is not common to many. On this account I cannot be the equal of the Prince. With this thought Māra drew the fifteenth line.

(16) "Unlike this Prince Siddhattha, I have not fulfilled the ten Perfections in my former existences to acquire Omniscience (*Sabbasīṃhita-ñāṇa*) which is not common to many. On this

account I cannot be the equal of the Prince." With this thought Māra drew the sixteenth line.

At that time, Māra's three daughters, Tanhā, Arati and Ragā, looked around, thinking, "we have not seen our father (Māra). Where is he now?," and they saw him brooding, squatting and scratching lines on the ground. So they approached their father quickly and asked: "Father, why do you look so sad and dejected ?" "Dear daughters," "replied Māra, "this Ascetic Gotama has escaped my domain of three worlds. Though I have been following him for all this period of seven years to find faults with him, yet I could not find the least chance to blame him for his wrong. Therefore I am so sad and dejected." "Father, please do not get worried at all. We shall entice this Ascetic Gotama and bring him to your presence, father," promised the three daughters.

Then Māra said: "Dear daughters, nobody in the world is able to entice this Ascetic Gotama. This Ascetic Gotama is well established in his unshaken faith." "Father, we are womenfolk. We shall get him bound in the snares etc., of passion and bring him to you quickly. Please do not get disappointed and worried." Saying thus, the three female deities approached the Buddha and said to him enticingly "Venerable Recluse, Permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." The Buddha however ignored them, and remained enjoying the bliss of Nibbana absorbed in *Phala-samapatti* without opening his eyes.

Again, the three daughters of Mara discussed among themselves: "Menfolk have different tastes. Some love young and tender females; others like women in the first phase of life. Still others prefer those of the middle phase. So let us assume various ages and allure this Recluse" Accordingly, each of them created one hundred ladies (1) under the guise of young women, (2) under the guise of prenatal ladies, (3) under the guise of those having given birth but once, (4) under the

guise of those having given birth twice, (5) under the guise of middle-aged women, and (6) under the guise of well grown-up ladies; each and every one of them was made beautiful. Then they approached the Buddha six times and said alluringly as before: "Venerable Recluse, permit us to attend on you, sitting respectfully at your feet and satisfying all your needs." As on the previous occasion, the Buddha ignored them and remained enjoying the bliss of Nibbana absorbed in *Phala samapatti* without opening his eyes.

Thereafter the Buddha said: "Go away, deities. Seeing what benefit did you try to tempt me like this? Such a thing should be done to those who are not free yet from passion (*rāga*), hate (*dosa*) and delusion (*moha*). As for me, I have absolutely done away with passion; I have absolutely done away with hate; I have absolutely done away with delusion." Then the Buddha uttered the following two verses as mentioned in the *Dhammapada*:

*Yassa jitāṃ nāvajīyati
Jitamassa no yāti kosi loke
tam Buddhāmananta gocaraṃ
apadam kena padena nessatha.*

*Yassa jālinī visattikā
tanhā natthi kuhin ci netave
tam Buddhāmananta gocaraṃ
apadam kena padena nessatha.*

The Buddha, having overcome the defilements, has nothing to conquer again. No defilement that has been conquered follows the Buddha. That Buddha who has infinite range of sense perception through all embracing wisdom, who is devoid of such factor as passion (*rāga*), by which way will you take him away.

Ti Nī

The Buddha is devoid of such factors as carving (*tanhā*), which like a net would ensnare him back to any existence, which has the nature of a violent poison; or which is particularly able to cling or adhere to things. The Buddha who has an infinite range of sense perception through all-embracing wisdom, who is devoid of such factors as passion, by which way will you take him away."

After saying in praise of the Buddha among themselves,. "Our father has told us the truth. This Recluse Gotama, being endowed with such attributes as *Arahant* and *Sugata*, cannot be easily enticed by means of passion, " they returned to their father Māra.

The Buddha's intention to live honouring the Dhamma

While the Buddha was staying the week at Ajapala, he pondered: "It is miserable indeed to live without showing respects to others (with nobody to respect). Whom should be approached and held by me in high esteem. One who has rid himself of all defilements, who has removed evils? " Then he continued to ponder thus: "I should live near someone who is superior to me in morality, concentration, wisdom and emancipation so that my morality, concentration, wisdom and emancipation which are still incomplete and inadequate will become complete and adequate. Then the Buddha made a survey with his omniscience to find out someone superior to him in morality, concentration, wisdom and emancipation. Seeing no such person in the three worlds, he thought, it will be good if I live paying respects only to the Dhamma that I have penetrated."

At that moment, knowing the Buddha's intention, Sahampati Brahma arrived instantly in the presence of the Buddha and having put his shawl on the left shoulder and touched the ground with his right knee, he

raised his folded hands in adoration and said: "Glorious Buddha, what you have thought of is correct. Blessed One, those Buddhas who appeared in the past lived honouring only the Dhamma. Those Buddhas who will appear in the future will also live honouring only the Dhamma. Glorious Buddha, I should like you appearing as a Buddha at present to live honouring only the Dhamma." He also added the following three verses:

*Ye ca atītā Sambuddhā, ye ca Buddhā anāgatā,
yo ce tarahi Sambuddho, bahūnaṃ sokaṇāsano.
Sabbe saddhammagaruno vihaṃsu viharanti ca,
atho pi viharissanti esā Buddhāna dhammatā.
tasmā hi attakāmena mahattaṃ abhikaṅkhitā,
saddhammo garukātabbo saraṃ Buddhāna sāsanaṃ.*

Lord glorious, there exist those Buddhas who arose in the past, those who will arise in the future, and he who is arising now, who removes or destroys the thorn of worry of many Devas, humans and Brahmas.

All these Buddhas of the three phases of time lived paying respects to the Dhamma, are living and will live in the same manner. Such a living with respects paid to the Dhamma is a custom of Omniscient Buddhas.

Therefore, he who wishes to gain benefits and who is desirous of being a highly honoured person should pay respects day and night to the Dhamma-jewel which is the property of the virtuous, bearing in mind the three aspects of the Teaching.

After uttering these three verses, Sahampati Brahma saluted the Buddha respectfully, circumambulated the Buddha and disappeared from that very place and arrived back at his Brahma abode. Then,

knowing thoroughly that the request made by Sahampati Brahma, was quite appropriate for him, the Buddha lived paying respect only to the Dhamma that he had realized. (Later on the Sangha became complete with the four greatness in number (*mahatta*), namely, (1) greatness in number of elders (*rattaññu-mahatta*), (2) greatness in number of members of Sangha, (*Vepulla-mahatta*) (3) greatness in number of teachings, (*Brahmacariya-mahatta*) and (4) greatness in number of material gains (*Lābhagga-mahatta*). At that time, the Buddha showed respects to the Sangha also. For that reason, when his aunt Mahapajapati Gotami offered him a pair of cloth meant to be robes, the Buddha said, "Dear aunt, give it to the Sangha. Giving the sangha would mean giving me as well as the Sangha." Thus the Buddha clearly displayed his respects and adoration to the Sangha.)

(6) The week at Mucalinda Lake (*Mucalinda sattaha*)

After spending seven days reflecting on the Dhammā under Ajapala banyan tree, the Buddha left it for the Mucalinda (*Barringtonia acutangula*) tree near east of the Mahabodhi. There at the foot of the Mucalinda tree, the Buddha spent seven days sitting cross-legged and enjoying the bliss of Arahatsip.

At that time the great untimely rain (the great rain before the rainy season) fell for seven days. (Such rain falls only on two occasions! one on which a Universal Monarch appears and the other on which a Buddha appears.) When the great rain fell, a very powerful Nāga king, Mucalinda, who ruled the Nāga abode underneath the Lake thought thus: "This great unseasonal rain fell as soon as the Buddha took shelter in my abode. It will be good if the dwelling place for the Buddha can be found." The Nāga king was powerful enough to create by himself a big mansion with seven kinds of jewels but he considered that "It will not be of great benefit if I were to create a big mansion of jewels and offered it to the Buddha I shall render my service to the

Buddha by means of my body." So he assumed a huge physical frame and encircled the Buddha with his seven coils and covered the Buddha's head with his expanded hood so that the Buddha could not be harmed by the cold, heat, gnats, mosquitoes, flies etc.

(The inside of the coils was as vast as the lower story of the Lohapasada. It was the intention of the Nāga king to let the Buddha stay in the four attitudes of lying, sitting, standing and walking as he pleased. That was why the Nāga king created such a vast place with his coils. The Buddha, however, spent seven days in sitting attitude. Inside of the coils at the centre was placed a bejewelled throne. Above the throne was a canopy from which fragrant festoons of flowers exquisite with golden stars were hanging. In the four corners were scented oil lamps lighted brightly. Caskets containing sandalwood were left open in the four directions. On the bejewelled throne at the centre of the coils sat the Buddha enjoying the bliss of the attainment of Fruition. (*Majjhima Atthakathā*)

In this manner, the Buddha stayed inside the seven coils of Mucalinda Nāga king and spent seven days enjoying the bliss of Arahatsip as though he was passing the time in a scented chamber of not too narrow a size. When the Nāga king looked up very high in the sky and saw it free of clouds and as it was no longer necessary to cover the Buddha with his coils and hood, he discarded the form of a naga and assumed the guise of a handsome young man standing with his hands clasped in front of the Buddha.

Then reflecting and realizing the fact that "To him who enjoys the bliss of Nibbāna occurs happiness wherever he sojourns.", the Buddha breathed forth the following two solemn verses of ecstasy as he was not able to contain his joy:

Ti-Ni

*Sukho viveko tutt^hassa,
sūtadhammassa passato,
abyāpajjaṃ sukhaṃ loke,
pūṇabhutesu sūṇyamo.*

*Sukhā virāgatā loke,
kāmaṇaṃ samatikkamo.
asmimānassa yo vinayo
etaṃ ve paramaṇi sukhaṃ.*

Nibbāna which is a seclusion from the four substrata of rebirth (*upadhis*) is bliss. Display of no anger but loving-kindness towards humans, Devas and Brahmas, by him who is contented with his accomplishment through four knowledges of the Path, who has realized the Dhamma by means of his eyes of wisdom, or who has penetrated the Dhamma, and who has seen through his eyes of wisdom Nibbāna which is devoid of the four *upadhis* and the Dhammas that are worth-knowing, is bliss in this world. Development of compassion, a practice of Brahmas, free of violence and cruelty, is bliss.

The noble Anāgāmi Path, which gives rise to the knowledge of detachment from passion, which resists and escapes by eradicating sensual pleasures is bliss in this world. There exists the Fruition of Arahatsip that completely eliminated the egoistic idea: I am; that Fruition of Arahatsip is indeed the best happiness of all conditioned things.

(7) The week at Rājāyatana tree (*Rājāyatana sattāha*)

After spending seven days enjoying the bliss of Arahatsip at the foot of Mucalinda tree and when the seventh week came, the Buddha

moved from that place to Rājāyatana tree (*Buchanania latifolia*) to the south of the Mahābodhi and sat at the foot of the tree enjoying the bliss of Arahātship for seven days.

(In this way, *Sattasattāha* or 7x7 days = 49 days had been completed. During these forty-nine days, the Buddha did not do any of the following: rinsing the mouth, washing the face, cleansing the body (discharging the body); bathing, taking meal, drinking water, and lying down. He spent the time by entirely enjoying the bliss of Jhāna and Fruition.)

When the forty seven days had completed, on Wednesday, the fifth waxing moon of Āsalha, while staying at Rājātana, Sakka came and offered the medicinal fruit of myrobalan (*Terminalia citrina*) as he knew the Buddha's desire to wash the face and clean himself. The Buddha took the fruit. As soon as he had taken the fruit, he answered the call of nature. Thereafter Sakka gave the tooth-cleaner from the Nāga abode, and the water from Anotatta lake (for washing the face). The Buddha used the tooth-cleaner, rinsed the mouth and washed the face, with the Anotatta water, and remained sitting under the Rājāyatana tree.

The two merchant brothers, Tapussa and Bhallika, took double refuge

Then the two merchant brothers, Tapussa and Bhallika, were travelling with five hundred carts from their home of Ukkalājanapada to Majjhimadesa for trading; and as they were coming by the main road near the Rājāyatana tree, the carts stopped as if they were stuck in the mud although the ground was even and free from water. Just while they were asking, "What is the cause?" and discussing among themselves a male deity who happened to have been closely related to the merchant brothers in the past existence revealed himself clearly in his physical frame from up the fork of a tree and said: "Young men, not long after

attaining Buddhahood, the Buddha absorbed in the bliss of Arahātship is still staying at the foot of the Rājāyatana tree at present without having taken any food for the whole duration of forty-nine days. Young men, adore and honour the Buddha with offering of alms food. This will bring you welfare and happiness for a long time."

On hearing this they became much delighted and considering that "It will take time to cook rice", they went to the Buddha taking with them rice-cakes and balls of honey-food that they had brought with them all along. Having approached the Buddha they respectfully paid obeisance to him, and stayed at a suitable place. "Blessed One, may the Blessed One accept our rice-cakes and balls of honey-food. Your acceptance will cause welfare and happiness to us for long."

Thereupon the Buddha wondered "My brother-like predecessors had never received alms food with their hands. So, with what shall I receive now these rice-cakes and balls of honey-food being offered by these merchant brothers?" (Because the earthen bowl given by Ghaṭikāra Brahma on his renunciation had disappeared since the day he received Sujātā's milk-rice) Knowing the thought of the Buddha, the four Deva kings of the four directions, namely, Dhataratṭa, Virūhaka, Virūpakka and Kuvera respectfully handed four bowls of blue stone. The Buddha, however, refused to take them. Again, the four Deva kings gave the Buddha four bowls of (natural) stones having the colour of green gram (*Phaseolus mungo*). These four bowls the Buddha accepted. And out of compassion and goodwill towards the Deva kings he placed one bowl upon another and resolved thus: "Let there be only one bowl." No sooner had the Buddha resolved thus, the four bowls reduced themselves to just one bowl with four rims.

The Buddha then received the rice-cakes and balls of honey-food with that alms bowl and partook of them and delivered a sermon of appreciation suitable to the merchant brothers. Then the two brothers

took refuge in the Buddha and the Dhamma (as the treasure of the Sangha had not come into existence yet at that time) and thereby became devotees who had to pronounce only two-word refuge (*Devācika-saraṇa*) with reference to the Buddha and the Dhamma, saying: "We take refuge, sir, in the Blessed One and the Dhamma" (*Ete mayam bhante Bhagavantam saraṇam gacchāma dhammañ ca*). (These two were the first devotees in whom the two-word refuge was established.)

Thereafter the two merchant brothers made a request saying: "Blessed Buddha, give us something out of compassion to us for our worship for ever". The Buddha then rubbed his head with the right hand and gave them the relics of his hair conceding to their request. Obtaining the hair relics, the brothers were very much delighted as if ambrosial waters were poured on them. After finishing their trading they returned and arrived back at their native town of Pukkaravati in the district of Ukkalā where they built a *cetiya* enshrining in it the hair-relics kept in a gold casket.

End of Rājāyatana Sattāha .

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THE GREAT CHRONICLE OF BUDDHAS

THE STATE BUDDHA SĀSANA COUNCIL'S VERSION
VOLUME TWO, PART TWO

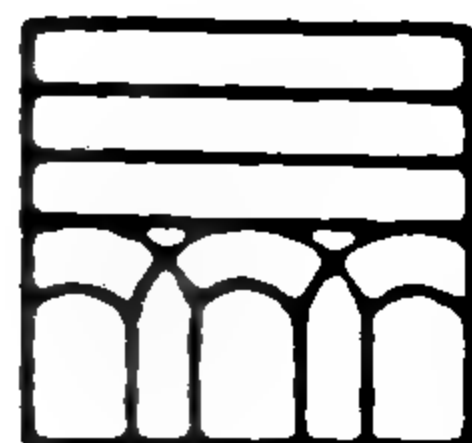
BY

THE MOST VENERABLE MINGUN SAYADAW
BHADDANTA VICITTASĀRĀBHIVAMSA
TIPITAKADHARA DHAMMA BHANDĀGĀRIKA
AGGA MAHĀPANDITA
ABHIDHAJA MAHĀRATTHAGURU
ABHIDHAJA AGGAMAHA SADDHAMMAJOTIKA

TRANSLATED INTO ENGLISH

BY

U KO LAY • U TIN LWIN



TI-NI PUBLISHING CENTRE
B.E. 2538 M.E. 1356 C.E. 1994

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PREFACE

This book forms the second part of Volume Two of *The Great Chronicle of Buddhas*, the State Buddha Sāsana Council's version by the Most Venerable Mingun Sayadaw, Bhadanta Vicittasārābhivaṃsa, Tipiṭakadhara, Dhammabhaṇḍāgārika, Aggamahāpaṇḍita, Abhidhaja Mahāratthaguru, Abhidhaja Saddhamma Jotikadhaja

The Volume Two of the Sayadaw's work, as stated in the preface to the previous book (i.e. the first part of the Second Volume) was too large to be translated and edited within a year, and we had to decide to divide it into two portions. This book represents the second portion of the Volume Two, and begins with the ninth chapter of the same Volume.

The ninth chapter opens with the account of Buddha's reflection on the profundity of the Dhamma and the great Sahampati Brahma's request for the teaching of the Dhamma. It goes on to the Buddha's survey of the world of sentient beings, his decision to teach first to the *Pañcavaggiya*, his journeying to Isipatana Migadaya to deliver the Sermon of *Dhammacakka* and his encounter with the ascetic Upaka on the way

The tenth chapter gives the story of Sātāgiri and Hemavata, the two Devas who were monks in their previous existence. After hearing the Buddha's *Dhammacakka* Discourse, Sātāgiri hastened to his friend Hemavata, a resident of another place; the two met in the sky and a catechism in verse took place between them. It was overheard by a young pregnant lady named Kālī who, impressed by what she had heard, practised *Vipassanā* meditation and became a *Sotapanna*, the first to do so among women-folk in the Buddha's Dispensation.

The chapter concludes with a description of the arrival of the two Deva friends in the Buddha's presence, of their questions on various topics of the Dhamma and the Buddha's answers facilitating the Devas' attainment of *Sotapattiphala*

The eleventh chapter constitutes the teaching of *Moneyya* practice by the Buddha to the Venerable Nālaka, nephew of Kāla Devila, and his attainment of Arahatsip

The story of Yasa, the young man of a well-to-do family of Baranasi, is embodied in the twelfth chapter. His meeting with Buddha led to the attainment of Arahatsip not only by him but by his fifty-four friends, his parents and ex-wife also became *Sotapannas*.

Chapter Thirteen deals with the accounts of the Buddha's sending away of sixty Arahats as missionaries to various places, of Māra's two attempts to deter the Buddha's missionary efforts, of his permission to ordain by way of the three Refuges. This chapter ends with the conversion of the thirty Bhaddavaggiī princes

The conversion of the three Kassapa hermit brothers and their one thousand followers through the Buddha's performance of a series of miracles and their realisation of Arahatsip after listening to the Master's *Ādittapariyāya Sutta* are recorded in the *fourteenth chapter*

Chapter Fifteen contains a narration of the Buddha's visit to King Bimbisāra in Rājagaha. The Buddha was then accompanied by one thousand Arahats, the newly converted ones led by the three

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CHAPTER NINE

THE BUDDHA REFLECTING DEEPLY ON THE PROFUNDITY OF THE DHAMMA

Thereafter, on Thursday the sixth waxing moon of Āsālha, which was 50 days after the attainment of Buddhahood on Wednesday the full-moon day of Vesākha, having passed the *Sattasallāha* (49 days), the Buddha rose from his seat under the Rājāyatana Tree, again proceeded to the foot of Ajapāla (Goatherds') banyan tree and remained there sitting cross-legged. Thereupon, the Buddha in solitary quietude reflected thus:

This Dhamma aggregate, the Four Noble Truths, discerned by me distinctly with *Sayambhū Ñāṇa* (self-born wisdom) is indeed profound (like the mass of water sustaining the solid earth from below), it is indeed difficult to see (like a mustard seed covered by the great Meru Mountain); it is indeed difficult to know (as difficult as hitting directly the tip of an animal's tail-hair split into one hundred threads with the tip of another such hair-thread), it is indeed peaceful, it is indeed noble (These two attributes refer to *Lokuttara Dhamma*, Supramundane things.) It is not the Dhamma which is not for the logicians to delve into through *vitakka* (reasoning) (It is the Dhamma to be resorted to and accepted by means of *Ñāṇa Paṇṇā*, Knowledge and Wisdom.) It is indeed subtle, it is the Dhamma which is discerned only by the wise of correct practice. All these sentient beings however find delight in two forms of attachment, namely, attachment to the five objects of sensual pleasure (*kāmālaya*) and attachment to the enjoyment of the five sensual objects (*tanhālya*). Those sentient beings who take delight in these two forms of attachment are in fact unable to discern this Doctrine of *Paṭicca-samuppāda*, the relationship of Cause and Effect. It will be even difficult for them to discern the Dhamma of Nibbāna, which is the extinction of all conditioned things (*saṅkhāra*), the total rejection of all the substrata (*upadhi*), of sensuality (*kam'upadhi*), of aggregates (*khandh'upadhi*) defilement (*kiles'upadhi*), and of

formation (*abhisaiṅkhār'upadhi*); which is the drying up of one hundred and eight kinds of craving (*taṇhā*); which is the exhaustion of one thousand and five hundred forms of defilement and passion (*kilesa-rāga*) and which is the cessation of all suffering. Also, if I were to teach the Dhamma of such profundity, those Devas and humans who are of immature faculties (*indriya*), who are not fully developed yet for emancipation, will not see or understand the said Dhamma. To teach the Dhamma to such Devas and humans will only mean weariness and exhaustion for me."

Moreover, two exceedingly marvellous verses, which had never been heard of before, appeared distinctly in the mind continuum of the Buddha. They were:

(1) *Kicchena me adhigatam
halaṃ dāmi pakāsitum;
rāgadosaparetehi
ñāyam Dhammo Susambuddho.*

(2) *Paṭisotaḡāmiṃ nipunam
gambhīram dūddasam aṇum
rāgarattā na dakkhami
tamokhandhena āvutā.*

(1) It is not opportune yet to teach Devas and humans the Dhamma of the Four Noble Truths, which has been achieved by me through much effort while developing the Perfections (*Pāramīs*) at this very moment when there is only my feeling of compassion which is the internal cause (*ajjhattika nidāna*) but there is not yet the request by the Brahma, respected by the world (*Lokagaru*), which is the external cause (*bāhira-nidāna*); this Dhamma of the Four Noble Truths is not easy to know and comprehend clearly for those who are overcome by evil influence of greed and hate

(2) All Devas and humans who being covered by the darkness of ignorance (*avijja*), so much so that they have no eye of wisdom, crave

for sensual pleasure (*kāma-rāga*), continued existence (*bhava-rāga*), and false doctrine (*diṭṭhi-rāga*), will not be able to see the good Dhamma of the Four Noble Truths, which is subtle, profound (like the mass of water sustaining the solid earth from below), difficult to see (like a mustard seed covered by the great Meru Mountain), fine as an atom; and which leads to Nibbana by going against the stream of *samsāra*. (This thought is in fact a usual thing, *dhammatā*, which happens to all the Buddhas.)

The Buddha who had thus reflected was inclined not to make an effort to teach the Dhamma forthwith in view of the following three reasons: (1) the minds of sentient beings were full of defilements; (2) the Dhamma was very profound, and (3) the Buddha held the Dhamma in high esteem.

The Buddha's thought process may be likened to that of a physician who, having come to give treatment to a patient afflicted with various kinds of illness, would reflect: "In what way and with what medicine should this patient be treated for recovery from his illness?", so too the Buddha, being aware of all sentient beings afflicted with various ailments of *kilesa* on the one hand and of the Dhamma being immensely profound and not easily discernible on the other, reflected, "What Dhamma should be taught to these beings and what *modus operandi* should be employed in teaching them " (It was not that the Buddha had entirely given up his intention thus "I will not at all teach the Dhamma to sentient beings " For details, see the *Milindapañha*.)

Another version: There are two causes (*nidāna*) for the Buddhas to teach the Dhamma. (1) the feeling of compassion for sentient beings generated in the mind continuum of the Buddhas, *i.e.* the Great Compassion (*Mahākaruṇā*), which is the internal (*ajjhātika*) and (2) the act of asking by the world-respected Brahma for the Buddha's teaching of the Dhamma, *i.e.* the request by the Brahma, (*Brahmayācana*) which is the external (*bāhira*). At the time when the Buddha thus reflected on the profundity of the Dhamma and on the abundance of

Kilesa in sentient beings, the *Mahākarmā* of Buddha, the *ajjhattika-nidāna*, had already arise, but the *bāhira-nidāna* was still lacking as the Brahma had not made the request yet. The Buddha was inclined to teach the Dhamma only when the Brahmā had made the request fulfilling the *bāhira-nidāna* thereby.

The teaching of the Dhamma only when requested by the Brahma was a natural course of event, *dhammatā*, for every Buddha. The reason for the teaching the Dhamma only when thus requested by the Brahma was this: Outside the Buddha's Dispensation (before the appearance of the Buddha), those who were considered virtuous whether laymen, wandering ascetics, *samaṇas* or *brāhmaṇas*, worshipped and reverend only the Brahma. This being the case, if the world-respected great Brahma showed reverence to the Buddha by bowing before him, the whole world would do likewise, having faith in the Buddha. For this reason, it was usual for the Buddhas to teach the Dhamma only when requested by the Brahmā. Thus only when the *bāhira-nidāna*, the request of the Brahmā, had been made, the Buddha was incline to teach the Dhamma.

The great Sahampati Brahmā's request for the teaching of the Dhamma

(The great Sahampati Brahmā was the noble Thera by the name of Sahaka at the time of Kassapa Buddha's Dispensation. In that capacity, he attained *Rūpāvacara* First Jhāna and when he died without having fallen from the Jhānā, he was reborn on the First Jhānā plane of existence and became the Mahā Brahmā with a life-span of sixty four *Antara-kappas* which is equal to one *Asaṅkhyeyya-kappa*. He was called Sahampati Brahmā by the Brahmās of the said plane of existence *Samyutta Aṭṭhakathā* and *Sārattha Tikā*).

When, thus the mind continuum of the Buddha was such that he was still inclined not to exert himself for teaching the Dhamma, this thought occurred to Sahampati Mahā Brahmā: "*Nassati vata bho loko! I'massati vata bho loko!*" O friends, the world is going to perish! O friends, the world is going to perish! The Buddha who is worthy of special veneration by Devas and humans because of his fully and truly penetrating knowledge of all the Dhammas in the world is inclined not to exert himself for teaching the Dhamma!" Then as instantly as a man of great physical and mental strength might stretch out his bent arm or bend his outstretched arm, so Sahampati Mahā Brahmā vanished from the Brahmā world along with ten thousand fellow Mahā Brahmās and appeared in front of the Buddha. At that time, Sahampati Mahā Brahma had a scarf (a Brahmā scarf) placed over his left shoulder and kneeling with his right knee on the ground (sitting in the way of a Brahmā), he made obeisance to the Buddha by raising his clasped hands and addressed him thus:

"Exalted Buddha, may the Buddha kindly teach the Dhamma to all sentient beings, humans, Devas and Brahmās. Exalted Buddha of good speech, may the Buddha kindly teach the Dhamma to all sentient beings, humans, Devas and Brahmās. There are many beings who have just a little dust of defilement in their eyes of knowledge and wisdom. If these beings do not get the chance to listen to the Dhamma of the Buddha, they will suffer a great loss by not acquiring the extraordinary Dhamma of *Maggaphala* which they deserve. Venerable Buddha, there will evidently appear those who can comprehend the Dhamma to be taught by you."

Then again, having addressed the Buddha in plain prose, Sahampati Mahā Brahmā made the request also in verse thus:

"Glorious Buddha, in the past before your appearance there had existed in Magadha country the impure, false doctrine sponsored by six heretical teachers, such as Pūrāṇa Kassapa who were stained by the dirt of defilements. And so, kindly

open the great doorway of *Magga* for entry into the Deathless *Nibhāna* (which has remained closed since the disappearance of the Kassapa Buddha's *Sāsana*) Let all sentient beings listen to the Dhamma of the Four Noble Truths discerned by you who are free from the dust of *kilesa*.

"Noble and wise Buddha, the possessor of the eye of wisdom that is capable of seeing all around! As a man of keen eye-sight stands on the top of a rocky hill and surveys all the people in the surroundings, so you, Venerable Buddha, being already free from sorrows, go up to bejewelled tower of *Paññā* and look at all sentient beings, humans, Devas and Brahmās, who have fallen into the abyss of sorrows (being oppressed by birth, old age, sickness, death, etc.)

"Venerable Buddha of great, noble and courageous diligence, who knows only victory, but no defeat, in all battles! Arise! Venerable Buddha, free from the debt of sensual desire, who is wont to set free all sentient beings, who are eager to listen to and follow the Buddha's teaching, from such difficult journeys as birth, old age, etc. and, like unto a caravan leader, convey them to the safety of *Nibhāna*! Kindly wander in the world to proclaim the Dhamma. Glorious Buddha, kindly teach the Four Noble Truths to all sentient beings of humans, Devas and Brahmās. Venerable Buddha, there will appear those who can discern and understand the Dhamma to be taught by you "

(The fact that the Brahmā came and made the request to teach the Dhamma at the time when the Buddha reflected on the profundity of the Dhamma and on the abundance of *kilesa* in sentient beings and was still mentally inclined not to exert himself to teach the Dhamma is a *dhammatā* for every Buddha. Exposition on the thirty *Dhammatās* in the *Buddhavaṃsa Aṭṭhakathā*.)

The Buddha surveying the world of sentient beings

When Sahampati Brahmā thus made the request for teaching the Dhamma; the two conditions for doing so, namely *bāhira nidāna* and *ajjihattika nidāna* were fulfilled; and so he surveyed the world of sentient beings with the pair of Buddha's eyes (*Buddhacakkhus*): Knowledge of the latent desire or inclination of beings (*Āsayānusaya Nāṇa*) and Knowledge of the maturity or otherwise of the sense faculties (*Indriya-paropariyatta Nāṇa*).

On thus surveying, he saw distinctly different types of beings [comparable to four kinds of lotuses] thus: There are, in the pond of blue, red or white lotuses, these four kinds of lotuses - (1) the kind of lotuses which come into being in the water, grow and develop in the water but remain submerged; (2) the kind of lotuses which come into being in the water, grow up in the water and stand level with the surface of the water; (3) the kind of lotuses which come into being in the water, grow up in the water and stand aloft, above the water and without the water wetting and adhering to them. (Of the said three kinds of lotuses, the no. 3 lotuses which stand aloft above the water would bloom forth that very day; the no. 2 lotuses which stood level with the surface of the water would bloom forth the next day; and the no. 1 lotuses which developed but remained submerged would bloom forth on the third day.) Apart from the said three kinds of lotuses, there is the fourth kind of lotuses which will neither appear at all above the water nor bloom forth; the lotuses of this kind are diseased and will eventually become food for fish and tortoises. Like these four kinds of lotuses, there are beings who have little or no dust of *kilesa* in their eyes of knowledge; beings who have much dust of *kilesa* in their eyes of knowledge; beings in whom the five faculties of faith, diligence, mindfulness, concentration and wisdom are sharp and mature, beings in whom the said five faculties are dull and immature, beings whose disposition, such as faith, etc., are good or are not good; beings who would easily understand the Dhamma taught and beings who would not, beings who view all mundane matters such aggregates, all forms of defilements, wrong deeds, volitional activities and actions that would cause further existences as the dreadful group of dangers just like an

enemy wielding a two-edged sword to prepare for an assault; and beings who have no such view.

(Here, when the Buddha surveyed the world of beings with his *Buddhacakkhus*, he saw four kinds of groups of individuals thus: (1) the individuals who understood the Dhamma of the Four Noble Truths even if taught in a brief outline (*mātikā niddesa*) and became converted just as the lotuses standing aloft above the water would bloom forth that very day with the rising of the sun (*Ugghāṭitaññī Puggala*); (2) the individuals who could not yet be converted by just hearing the Dhamma in a brief outline but would understand and become converted only when the Four Noble Truths were taught and explained in detail (*vitthāra niddesa padabhājanī*) just as the lotuses standing level with the surface of the water would bloom forth the next day (*Vipaṇcitaññī Puggala*); (3) the individuals who could not yet be converted by listening to the Dhamma both briefly and in detail at one sitting but would understand the Four Noble Truths and become converted after a day or a month or a year with the help of their friends and by persistently applying themselves to the realisation of the Dhamma just as the lotuses remaining submerged would bloom forth on the third day (*Ñeyya Puggala*); (4) the individuals who would not realise *Maggaphala* however much they listened to and practised the Dhamma in the present life (*Padaparama Puggala*) but had the benefit of acquiring a bent (*vāsanā*) for the Dhamma in future existences; they would end their lives by becoming the food for fishes and tortoises of *kilesa* just as the lotuses, which were diseased, neither rose from the water nor bloomed forth, would eventually become the food for fishes and tortoises.

(On thus seeing the four kinds of individuals and reflecting on the Dhamma which would be of respective benefit to them, the Buddha developed an ardent desire to teach the Dhamma. Then he proceeded to separate all beings into two categories: individuals fit for higher truths and liberation (*bhaddha puggalas*).

and individuals not fit for higher truths and liberation (*abhabba puggalas*). Of the said two categories, *abhabba puggalas* were set aside and not taken into consideration, he took only *bhabba puggalas* into the fold of his *Sabbaññuta Nāṇa* and divided them into six groups saying thus: "The beings full of *rāga* are this many. The beings full of *dosa* are this many. The beings full of *Moha* are this many. The beings full of *vitakka* are this many. The beings replete with *Saddhā* are this many. The beings replete with *Panna* are this many. "And then, he expressed his intention by saying: "I shall indeed teach the dhamma!")

After thus reflecting and discerning, the Buddha gave his assent to *Sahampati Mahā Brahmā* in verse thus:

*Apārutā tēssam amatassa dvārā;
ye sotavanto pamuncantu saddham,
Vihimsasāññī pagunam nat bhāsimi:
Dhammam paṇītam manujesu Brahme*

O Sahampati Mahā Brahmā. I do not keep the eight portals of *Magga* for entering into the Deathless Nibbana closed to Devas and humans fit for emancipation (They are kept permanently open) Let Devas and humans with good hearing (*sotapasāda* show faith in me.)

(What is meant here is, only those with *sotapasada* will be able to listen to the Dhamma taught by the Buddha. Also only if they have faith in him will they exert themselves to practice the Dhamma with faith, and the door of Nibbana will be opened. If they have no faith in the Buddha even though they have *sotapasada*, they will not have faith also in the Dhamma and will not exert themselves and practise it and in that case, the door of Nibbana will not be opened. So, beings having *sotapasāda* should show faith in the Buddha and listen to the Dhamma.

Alternatively: Since the time of the disappearance of the *Sāsana* of Kassapa Buddha up to the present time a genuine Buddha and his genuine Dhamma could not be found and so there had not been

genuine faith in the mind continuum of beings, the Gem of Faith which should be packed and clutched in their fists. Devotion to heretical teachers in the meantime was not genuine faith. It was only an arising of unwholesome consciousness (*akusala-eitt'uppāda*) which mistook what was wrong as right (*micchādhimokkha*). Now that a genuine Buddha had appeared, let Devas and humans who had *sotapasāda* open their fists and unpack the Gem packets which had been kept close-fisted, as it were, since the time of the disappearance of the *Sāsana* of Kassapa Buddha.)

O Sahampati Mahā Brahmā, to humans, Devas and Brahmās I have not in days past taught the noble Dhamma which I have acquired. It was because at that time the two *nidānas* for teaching the Dhamma had not yet been fulfilled and as such I knew well that, even though the Dhamma was taught, it would be no of benefit to them but merely an exhaustion for me.

Thereupon, Sahampati Mahā Brahmā felt jubilant and exclaimed: "The Buddha has given me the word of assent for teaching the Dhamma!" Then, after making obeisance to the Buddha and circumambulating the Buddha, he vanished from that very place (and returned home to the Brahma World).

**The Buddha proceeding to Migadaya to deliver
the Sermon of Dhammacakka (The wheel of the Dhamma)**

After Sahampati Mahā Brahmā had thus left, the Buddha reflected: "To whom should I first teach the Dhamma? Who will quickly understand the Dhamma to be taught by me?" Then it occurred to him. "The Sect-leader Ālāra of Kālāma clan is one endowed with the three *paññās*, namely, knowledge of Birth (*jāti-paññā*), knowledge of Meditation (*Bhāvanā-paññā*), and Knowledge of Perservation (*Pārthārika-paññā*). He is also an individual whose eye of wisdom has been free from the dust of *kilesa* (*apparajakka pungala*) for a very

long time. It would be good if I were to teach him the Dhamma first. He will quickly discern the Dhamma to be taught by me."

Thereupon, one Deva without making himself visible addressed the Buddha: "Glorious Buddha, it has now been seven days since the Sect-Leader Ālāra of Kālāma clan died " The Buddha however, without readily accepting the mere words of the Deva, looked through his *Sabbuññuta Nāṇa* and found that Ālāra had indeed died seven days ago as stated by the Deva and that he had been reborn since in *Ākiñcuññāyatana*, the third of the four planes of the Arūpa Brahmā World

After musing, "It was indeed a great loss for the Sect-Leader Ālāra of Kālāma clan to miss the opportunity of realising *Maggaphala* which he deserved if he could have listened to the Dhamma to be taught by me, he would have quickly discerned the Four Noble Truths". the Buddha again reflected further "To whom should I then teach the Dhamma? Who will quickly understand the Dhamma to be taught by me?" Then it occurred again to him thus "The Sect-Leader Udaka, son of Rāma, is one endowed, like Ālāra, with the three *Paññās*. He is also an *appurajakkha puggala*, his eye of wisdom having been free from the dust of *kilesa* for a very long time. It would be good if I were to teach the Dhamma first to him, he will quickly discern the Dhamma to be taught by me "

Thereupon another Deva, without making himself visible addressed the Buddha "Glorious Buddha, the Sect-Leader Udaka, son of Rāma, had already died at about midnight yesterday " The Buddha however, without readily accepting the mere words of the Deva, looked by means of his *Sabbuññuta Nāṇa* and the Sect-Leader Udaka had died in the middle of the previous night as stated by the Deva and that he had been reborn since in *Nevasaññā-nāsuññāyatana* which is the fourth (called *Bhavagga*) of the four planes of the Arūpa Brahmā World

Thereupon, (musing) "It was indeed a great loss for the Sect-Leader Udaka, son of Rāma, to miss the opportunity of realising *Maggaphala*

which he deserved. If the Sect-Leader Udaka could have listened to the Dhamma taught by me, he would have quickly discerned the Four Noble Truths." He again reflected further: "To whom should I teach the Dhamma first? Who will quickly understand the Dhamma to be taught by me?"

Then the Buddha thought: "The Group of Five Ascetics, *Pañcavaggi*, had been very helpful to me. They stayed with me and attended to my needs when I was practising *Dukkara-cariya* for six long years in Uruvela Forest. So, it would be good if I were to teach the Dhamma first to the Group of Five." On reflecting, "Where are the five Ascetics living at present?" and with *Dibbacakkhu Abhiññā*, he saw them dwelling in Migadāya, a huge Deer Park also called Isipatana, near Bārāṇasī City.

(In this connection, the Buddha took into consideration and reflected on the services rendered by the Group of Five Ascetics because he was especially mindful of the gratitude he owed to them. It was not that he did not want to teach the Dhamma to those who had not rendered service to him.)

After intending, "I will proceed to the Deer Park and deliver the Sermon of *Dhammacakka*", he went round for alms near *Bodhi-maṇḍala* mound and stayed there till the fourteenth waxing moon of the month of Āsāḷha. And then on the full moon day of the month, quite early in the morning, arranging and carrying his robes and alms-bowl and thinking "I will proceed to Bārāṇasī City", he began the journey of eighteen *yojanas* on foot.

(The distance between Mahabodhi and Gayā (Buddhagaya) was three *gāvutas*. The distance between Mahabodhi and Bārāṇasī City was eighteen *yojanas*. The Buddhas of the past travelled to Migadaya air-borne in the vehicle of *Jhāna* to deliver the Sermon of *Dhammacakka*. As for our Buddha, he went eighteen *yojanas* on foot, as he foresaw that an ascetic, Upaka, was soon to become an *Anāgāmi* by virtue of his past

deeds of merit. He knew thus: "Upaka is now travelling the same route. That Upaka will meet me, converse with me and go his way. Later on, being weary of the world, he will come back to my presence, listen to the Dhamma, become an *Anāgāmi Ariya* in the present life and also become an *Arahatta* in his second existence after reaching *Avihā Bhūmi*, the twelfth Brahmā plane.")

The Buddha meeting the ascetic Upaka

When the Buddha thus went from Mahabodhi to Bārānaśī on foot the ascetic Upaka who was travelling between Mahābodhi and Buddhagayā approached the Buddha on seeing him and asked: "My friend, your organs of eye, ear, nose, tongue, body and mind are so clear, your complexion is also clean and radiant. My friend, under which teacher have you gone forth? Who is your teacher? Whose teaching do you like?" The Buddha thereupon gave the reply to the ascetic Upaka in verse thus:

(1) *Sabbābhibhū sabbāvidū 'ham asmi;
sabbesu dhammesu anupalitto.
Sabbuñ'jaho taṇhā'kkhaye vimutto;
sayam abhiññāya kam uddiseyyam.*

Upaka, I, the Buddha, have mastered all the Dhammas in the three worlds and possessed perfect and complete knowledge of them all, I am one also free from the stain of *Kilesa*, such as greed, wrongdoing, delusion, etc. with regard to the three forms of existence (*tebhūmaka dhammas*). I have abandoned all the *tebhūmaka dhammas*. I am also one established securely in Nibbāna where *taṇhā* is extinct. Being one who has penetrated all the Dhammas by myself, without being taught by others, whom should I point out saying, 'This is my teacher'? In fact, there is none.

(2) *Na me ācariyo atthi;
sadiṣo me na vijjati.*

*Sadevakasmim lokasmim;
n'atthi me paṭipuggalo.*

Upaka, for me, there is no teacher (Not to speak of a teacher superior to me), there is even no one who is my peer. There is no one in the world of sentient beings; including Devas, who can represent me in respect of such qualities as *Sīla*, etc ,

(3) *Ahaṃ hi Arahā loke;
ahaṃ satthā amittaro.
Eko'mhi Sammāsambuddho;
sītibhūto'smi nibbuto.*

Upaka, I am indeed the Arahāt in the world, one deserving of special veneration I am also the incomparable and most excellent Teacher of the humans and Devas in the world Since I can discern with *Sayambhuñña* all the Dhammas without perversion, I am the Supremely Self-Enlightened One. I am also one who has extinguished the fire of *kilesa*.

(4) *Dhammacakkaṃ pavattetum;
gacchāmi kāsinaṃ puram.
Andhībhūtasmiṃ lokasmim;
āhaṃ chaṃ amatadundubim.*

Upaka, I will go to Isipatana Deer Park near Bārāṇasī in Kāsi Country to set in motion the Wheel of Dhamma. I will beat the large Deathless Drum for all Devas and humans who, without the eye of wisdom, are groping like the blind

Thereupon, the ascetic Upaka said "My friend, if what you claim is true, you must be one who possesses infinite wisdom (*Ananta Ñāṇa*) and who has conquered the five Evils (*Māras*)"

The Buddha replied thus

(5) *Mādisā ve Jinā honti;
ye pattā āsavakkhayaṃ.
Jitā me pāpakū dhammā;
tasmā 'ham Upaka Jino.*

Upaka, the Buddhas who are of the same nature like myself are named Conqueror (*Jina*) since they have attained the *Arahatta Maggañāṇa*, the extinction of the four *āsavas*, and got rid of unwholesome factors (*akusala-dhammas*) I am also known by the name of *Jina*, for, like these Buddhas, I have attained the Knowledge of the extinction of *āsavas*, *Āsavakkhaya (Arahattamagga) Ñāṇa*, and abandoned the *Akusala-dhammas*

Thereupon, the ascetic Upaka saying, "My friend, what you have said may be true!" nodded his head and took another route to go to Vaṅkahāra county. The opportunity of having such a dialogue and discussion with the Buddha proved to be a helpful factor in his renouncing the world later on. True! Upaka was in fact one who possessed extraordinary merit (*Adhikāra*). For this very reason, the Buddha had taken the journey on foot to meet him on the way.

(Those who listened to the Buddha's words of the Dhamma before he delivered the Sermon of *Dhammacakka* did not attain *Maggaphala*. They just acquired a tendency (*vāsanā*) for applying themselves to the realisation of the Dhamma. It is a *dhammatā*, and so Upaka did not attain *Maggaphala* although he had listened to such profound words of the Dhamma relating to the qualities of the Buddha. He just enjoyed the benefit of having an inclination to become a *bhikkhu* afterwards.)

The story of Upaka in brief

The ascetic Upaka lived in a small hermitage in a hamlet of hunters in Vaṅkahāra county and was held in high esteem and looked after by the

leading hunter of the hamlet. [As there were plenty of wild gnats in the said county, Upaka was made to spend his time inside a large pitcher.]

As the hunter wanted to go to a distant deer-forest, he left word with his daughter Cāpā: "Daughter, look after and serve well our reverend teacher who is an *Arahat*. Don't fail to do so!" (Cf. *Chāvā, Sutta nipāta Commentary; Majjhima Nikāya Commentary*). And then he left for the forest in company with his sons and younger brothers.

Cāpā, the daughter of the chief hunter, had pleasant, beautiful looks. She possessed perfect bodily form with features becoming to a woman. The day after the father-hunter had left, the ascetic Upaka came to the chief hunter's house, and, on seeing the hunter's daughter Cāpā as she approached close to him to offer alms food which she had prepared, he became overwhelmed by lust. So, without even being able to take the food, he went back to his place carrying the alms-food in a dish. Keeping the dish of alms-food in a suitable place, and thinking, "I will remain alive only if I can have Cāpā! I will die if I cannot get her!", he lay down without taking food.

On the seventh day when the chief hunter returned home, he enquired from daughter Cāpā about teacher Upaka, and, on being told by Cāpā "Father, your teacher Upaka came to the house only one day and had not come again", he went straight to teacher Upaka (without even changing his clothes) in the very guise that he had come from the forest, and asked him "What ails you, Venerable Sir?", feeling and massaging his legs at the same time. The ascetic Upaka without yet giving an answer, remained lying, rolling to the left and to the right and groaning. When the hunter pressed him for an answer saying "Just tell me sir I will do everything I can possibly do for you", the ascetic Upaka replied: "I can be alive only if I can have Cāpā. If not, it is better for me to die even here."

When the hunter asked "Venerable Sir, do you possess any skill?", the ascetic Upaka replied "I possess none." Again, when the hunter said "Venerable Sir, One who is not skilled in anything will not be able

to manage domestic affairs," the ascetic Upaka replied: "I am not skilled in anything. Nevertheless, I will carry the carcass obtained by you. I will also sell its meat "

Saying, "We also like the idea of thus carrying and selling meat," the hunter gave him an outer garment and let him change into a layman's dress, and, bringing him home, he gave his daughter Cāpā in marriage to Upaka

The son born of the union of Upaka and Cāpā as husband and wife was given the name of Subhadda. When the child cried, Cāpā used to nag, taunt and ridicule Upaka by singing this lullaby¹ to hurt and disparage him indirectly:

Son of a meat vendor,
 ascetic and ex-monk!
 Son of a foolish ex-monk,
 a hunter's hanger-on,
 who fell in love with me,
 Mother is coaxing you to sleep,
 Stop crying! I wish you would sleep.

In a cradle finished with emerald and diamond,
 Sleep!, my son of pure gold
 Mother will sing and rock (the cradle)
 to lull you to sleep
 Stop crying! gold nugget! I wish
 you to sleep
 Your father, last in the file of men!
 This (his) way avoid, in future for
 liberation strive.
 Mother is advising you
 My pretty son, my garland of gold!

¹ lullaby: This was written by Manli Sayadaw who is famous for his works in verse.

Thereupon, Upaka said: "Wife, do you think of me as one who has nobody to turn to for help and refuge? I have a very good friend by the name of *Ananta Jina*. I will go to that good friend *Ananta Jina*." Realising "This Upaka is unbearably hurt if I taunt and insult him in this way," Cāpā would sing the lullaby again and again. One day, Upaka departed for the Middle Country (*Majjhima Desa*) without informing Cāpā, without letting her know.

At that time, the Buddha happened to be dwelling in Jetavana Monastery in Sāvātthi; and he had earlier given words in advance to the monks: "Ascetics, if someone comes and enquires after *Ananta Jina*, point him out to me." Upaka enquired from every one he met all along the way: "Where is *Ananta Jina* staying?"; and in due course he reached Savatthi; and, standing in the centre of Jetavana Monastery, asked the ascetics: "Venerable Sirs! Where is *Ananta Jina* staying?" The *ascetics* took him to the presence of the Buddha. On seeing the Buddha, Upaka immediately addressed him: "Glorious Buddha. Do you still remember and know me, your disciple?" When the Buddha said: "Yes, Upaka I do. Where are you living at present?", Upaka replied: "Glorious Buddha! I am living in Vaṅkahāra county." Thereupon, the Buddha asked him: "Upaka, You have become advanced in age. Can you enter the order of *ascetics*?" Upaka replied: "Yes, Glorious Buddha, I will." Thereupon, the Buddha permitted him to enter the order of *ascetics* and taught a suitable form of meditation. Upaka practised the meditation with great exertion and attained *Anāgāmi Phala*. When he died, he was reborn in Avihā which is the lowest (first) in the five planes of Suddhāvāsa Brahmā World; and, before long, he attained *Arahatta Phala*.

The story of Cāpā in brief

After she was abandoned by the ex-monk Upaka, Cāpā became weary of the world of humans; so, after entrusting her young son Subhadda to his grandfather, she took the same journey taken by Upaka. On reaching Sāvātthi, she became a *bhikkhunī* in the presence of other

bhikkhunis. There she practised and developed Vipassanā meditation strenuously and having attained *Arahatta Phala* after going through the four *Maggas* in succession she became a female *Arahatta* by the name of Cāpā Theri with the *āsavas* extinguished. (*Therigāthā Aṭṭhakathā*.)

The Buddha arriving at Migadaya Forest

When the Buddha proceeded on his journey by successive stages, he came upon the group of Five Ascetics in Isipatana Migadāya Forest of Bārāṇasī in the cool evening of the full-moon day of Āsāḷha in the year 103 Great Era. Seeing the Buddha approaching from a distance, the Five Ascetics made an agreement among themselves thus:-

"Friends, the monk Gotama is approaching. The monk Gotama is one who has given up meditation practices. He has become one who strives for the acquisition of the Four Requisites. He is one who has reverted to the acquisition of the Four Requisites. Let us not make obeisance to the monk Gotama. Let us not greet him. Let us not take the alms-bowl from his hands. However, we will prepare a seat for him to sit on if he wants to." Being aware of the mood of the Five Ascetics, the Buddha developed loving-kindness specially directed towards them, (*Odhissaka mettā*). As the Buddha came nearer and nearer and touched with the splendour and might of the Buddha (*Buddhatejo Ānubhāva*) as well as the splendour and might of his loving-kindness (*Mettatejo Ānubhāva*), they found themselves unable to keep the agreement they had made and all the five went to welcome the Buddha; one took the alms-bowl from the Buddha's hands; another prepared a seat for him, and another and another set out water, another placed a plank and another kept a broken piece of pot for washing the feet of the Buddha.

The Buddha took his seat and washed his feet as arranged by the ascetics (Although they showed due respect with physical actions regardless of their agreement,) they spoke to him as their equal, addressing him by the name Gotama and by calling him *Āvuso*, 'friend'. They had entered into a friendly talk with the Buddha addressing him by the name 'Gotama' and as friend as their equal. "Friend Gotama, at the time when you were engaged in meditation practices in Uruvelā Forest, we carried your alms-bowl and robe and went round (for alms). We offered you water and tooth cleaner. We swept the precincts of the monastery. Who looked after you by attending to such duties, big and small, after we five had left? Were you not in a state of confusion when we left you?"

Thereupon, the Buddha said: "O Pañcavaggis! do not address me by my name Gotama and by the term friend as your equal. O Pañcavaggis! I have become a truly Enlightened One who, being possessed of complete, true, penetrating and clear knowledge of all cognizable Truths (*Saccañeyya Dhamma*) is deserving of special veneration. Ascetics, listen attentively. I have realised the Deathless Nibbana (*Amata Nibhāna*). I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by me, you will yourself realise soon, even in this present life and through direct knowledge, the happiness of *Arahatta Phala* which is aspired to by these two kinds of noble men, namely, men noble by birth (*Jāti-kulaputta*) and men noble by virtue of good conduct though of lowly birth (*Ācārā-kulaputta*) who renounce the world abandoning family life and become recluses in the service of the *Sāsana*." But the group of Five Ascetics (being sceptical) replied (in good faith) thus: "Friend Gotama! Even though you practised and attained *Apānaka Jhāna*, etc., which is difficult to achieve by ordinary individuals at the time you practised *Dukkarūcariya* for six long years, you could not realise *Arahattamagga Vāṇa* and *Sabbaiññuta Ñāṇa* which could make you an *Āriya*. Now that you are striving for the acquisition of the Four Requisites, and have given up the meditation practices, now that you have reverted to the acquisition of the Four Requisites, how could you

have attained and realised *Arahattamagga Ñāṇa* and *Sabbaññuta Ñāṇa* which can make one an *Ariya*, and which is superior to the ten modes of virtuous action (*Kusalā-kamma-pathas*) of ordinary individuals?"

On being thus told, the Buddha addressed the Pañcavaggiis: "Ascetics, I am not one who strives for the acquisition of the Four Requisites. I am, also not one who has given up the practice of meditation. I am also not one who has reverted to the acquisition of the Four Requisites. Ascetics, I have become a truly Enlightened One who, being possessed of complete, genuine, penetrating and clear knowledge of all the cognizable Truths, (*Saccañeyya Dhamma*) and deserving of special veneration ascetics! Listen attentively I have realised the Deathless Nibbāna I will instruct you. I will teach you the Dhamma. If you follow and practise in accordance with the instruction given by me, you yourself will realise soon, even in this present life and through direct knowledge the happiness of *Arahatta Phala*, which is aspired to by these two kinds of noble men, namely *Jāti-kulaputta* and *Ācārā-kulaputta*, who renounce the world abandoning family life and become recluses in the service of the *Sāsana*." But the Five Ascetics (still remaining sceptical) replied as before for the second time.

Although the Buddha told them for the second time as before, "I am not one who strives for the acquisition of the 'Four Requisites', etc.", the Five Ascetics (still remaining persistently sceptical) replied as before for the third time

Thereupon, the Buddha (changing his tactics) addressed them thus: "Ascetics, do you recollect whether, when I was previously engaged in meditation practices in Uruvela Forest, I ever came and spoke to you, by way of giving encouragement and to keep you from being bored and also in order to make you form a high opinion of myself, thus "My friends, do not get yourselves confused and think of leaving for another place. I have begun to see lights and signs in meditation (*Kammaṭṭhāna nimitta*)." The Five Ascetics then reflected: "At the time when this monk Gotama was practising meditation, we would have readily believed him if he had said, 'I have become an Arahāt!' But, this monk

Gotama did not brag nor deceive us thus at the time. At present, however, he is only speaking of the quality (*guṇa*) truly possessed by him." With this one single utterance of the Buddha, they were reassured and they came to regain faith and held him in high esteem. And, fully convinced that "this Monk Gotama has really become an Enlightened One," they replied in acknowledgement: "*No hetam̐ Bhante*", Venerable Buddha, we cannot recollect that you have spoken such words (you have not spoken such words).

The Buddha was able to make the Five Ascetics know perfectly that he had become an Enlightened One. Thereupon, the Five Ascetics listened to the words of the Buddha with respect. They gave rapt attention to him. They directed their minds towards achievement of *Arahatta Phala*. Having made the Pañcavaggīs know perfectly well that he had no doubt become genuinely Enlightened, the Buddha for the first time delivered the Discourse of *Dhammacakkapavattana*, beginning with the words "*Dve'me bhikkhave antā*", etc., on the cool evening of Saturday, the full-moon day of Āsāḥa in the year 103 Great Era, at that time the sun was just setting in the west after dispelling darkness with its light and the moon in conjunction with the constellation of Uttarasatha was just rising in the east and vanquishing darkness with its rays.

(No sooner had the Buddha uttered this sentence of "*Dve'me bhikkhave antā*", than the sound that had appeared spread all over the ten thousand world-systems, reaching *Bhavagga*, the highest of the *Arūpa* worlds, above and *Avici*, the lowest of the hells, below. Even at that time, eighteen crores of Brahmās who were of mature meritorious roots and who had performed deeds of extraordinary merit (*Adhikāra Kūsala*) to comprehend the Four Truths had already assembled in unison.)

When the Buddha thus delivered the Discourse of *Dhammacakkapavattana*, the Venerable Koṇḍañña followed the teaching concentrating his mind on the sermon through its course and developed his *Ñāṇa* so that he became established in *Sotāpatti Phala* along with

the eighteen crores of Brahmās by the time the delivery of the discourse came to an end.

Thirty two awesome and extraordinary great omens appeared when the Buddha thus delivered the sermon as on the occasions of his conception, birth and attainment of Buddhahood

When the Venerable Koṇḍañña was thus established in *Sotāpatti Phala*, the Buddha exclaimed with joy: "*Aññāsi vata bho Koṇḍañño! Aññāsi vata bho Koṇḍañño!* Ah! Koṇḍanna has penetratingly discerned the Four Noble Truths indeed! Ah! Koṇḍañña has penetratingly discerned the Four Noble Truths indeed!" so that Devas and humans of the ten thousand world-systems might hear. Because the Buddha had thus made his joyous utterance beginning with "*Aññāsi vata*" etc., the Venerable Koṇḍañña Thera became renowned by the name of "*Aññāsi Koṇḍañña Thera*".

On thus becoming a *Sotapanna*, the Venerable Aññāsi Koṇḍañña Thera asked the Buddha for the state of being a *bhikkhu* thus: "Glorious Buddha, may I in your presence have the state of being a novice (*Sāmaṇera*) and then the state of being a *bhikkhu*." Thereupon, the Buddha stretched out his golden right hand from beneath the robe and addressed him in a voice like that of a Brahma thus: "(1) *Ehi Bhikkhu*, (2) *Svākkhāto Dhammo*, (3) *Cara brahmacariyaṃ sammā dukkhasa antakiriyāya* (1) Come, Bhikkhu, receive the status of *bhikkhu* you had prayed for, (2) the Dhamma has been well-taught by me. (3) Strive for the accomplishment of the noble Practice constituting the three upper *Maggas* in order to put an end to the round of suffering." The ordination of the Venerable Aññāsi Koṇḍañña as *bhikkhu* came to a successful completion just as the first of the three sentences uttered by the Buddha ended

(Even as the Buddha pronounced the Venerable Koṇḍañña "*Ehi Bhikkhu*", immediately his original appearance vanished and he was transformed into a *bhikkhu*, with the head already shaved and the body already donned in the robes. He became

already equipped with the eight requisites each in its proper place, one robe at the waist, another robe of single layer (*ekacci*) covering the body, another robe, (the bigger one), resting on the shoulder and the alms-bowl hung over the tip of the left shoulder. The deportment (*iriyapatha*) he carried was worthy of devotion and was like that of a senior Thera with 60 years of monkhood (being 80 years of age); and his posture was that of making obeisance to the Buddha, who was his Preceptor (*upajjhāya*).

(The requisites received by these *Ehi Bhikkhu* monks are known as requisites created by supernatural powers (*Iddhimaya parikkhāras*) If a certain person gave away in charity the eight requisites, such as robe, etc., (or an alms-bowl or robe, if he could not afford all) to a noble individual (*Ariya Puggala*) such as a *Sotāpanna*, etc., or to an ordinary but virtuous (*puthujjana sīlavanta*) *bhikkhu* and aspired earnestly saying, "Let this gift of requisites be the supporting cause (*paccaya*) for becoming a *Ehi Bhikkhu* monk in the future.", the said gift, provided it is of *Adhikāra* merit, could be of help to that person to acquire *Iddhimaya Parikkhāra* (to become a *Ehi Bhikkhu*) in the presence of the Buddhas----*Sāratha Ti.*)

The Buddha took up residence in that Migadāya Forest for the rainy season; and, on the following day (the 1st waning moon of the month of Āsāḷha) he remained in the monastery (without going round for alms) and spent the time giving instruction to Vappa Thera. The remaining four bhikkhus went on alms-round. Vappa Thera became a *Sotapanna* in the morning of that very day. Similarly, the Buddha remained only in the monastery without going round for alms and spent the time giving instruction to Bhaddiya Thera on the following day (the 2nd waning moon of the month of Āsāḷha), to Mahānāmā Thera on the next following day (the 3rd waning moon of the month of Āsāḷha) and to Assaji Thera on the day following after (the 4th waning moon of the month of Āsāḷha). Those Theras also attained *Sotāpatti Phala* each on

the day concerned and all became *Ehi Bhikkhus* in the presence of the Buddha.

On Thursday, the 5th waning moon of the month of Āsāḷha, the Buddha delivered the sermon of *Anatta lakḥhaṇa Sutta* in order that the Five *Bhikkhus* might become *Arahat* with the *āsavas* extinguished. When the *Anatta Lakḥhaṇa Sutta* came to an end, the group of Five *Bhikkhus* became *Arahat* with the *āsavas* extinguished

(Note worthy facts relating to the *Dhammacakkapavattana Sutta* and *Anattalakkhaṇa Sutta* will be given later in the Chapter on *Dhamma Ratana*.)

Kassapa brothers. They stayed outside the city and the king and his one hundred and twenty thousand Brahmin householders came out to meet them. On seeing the former hermits they were not sure whether the Buddha was the Master. Their doubt was soon removed by the Buddha. The subsequent events culminated in the Buddha's delivery of the Tirokutta Sutta.

The entire volume ends with *Anudīpanī* which forms an appendix to it. It gives an exposition of some terms and definitions which may be taken as back-notes. As such, like the *Anudipani* in Volume One, it makes a store-house of useful and interesting information regarding Buddhist lore and literature.

To our intense sorrow, the most revered author of the eight books of *Mahā-Buddhavaṃsa* is no longer with us on his 83rd birthday. This book is therefore presented on the 4th waxing of Tazaungmon to the forty-seven Executive Members of the State Sangha Maha Nayaka Committee and the Nine Ovadacariya Sayadaws of Mingun who are gathered for the opening ceremony of Mahā Tipiṭakadhara Dhammabhaṇḍāgārika Piṭaka Library at the State Pariyatti Sāsana University, Yangon.

U Ko Lay

U Tin Lwin

Dated... Yangon,

The 4th waxing moon of Tazaungmon 1356 M. E.
November 1994

CHAPTER TEN

THE STORY OF SĀTĀGIRI DEVA ANDHEMAVATA DEVA (HEMAVATA SUTTA)

The Buddha delivered the sermon of *Dhammacakka* just before sunset on the full-moon day of the month of Āsālha in the year 103 Maha Era. At midnight he delivered the Hemavata Sutta (or Sātāgiri Sutta). The reason in detail for delivering the said Sutta was follows.

In this Bhadda Kappa with the human life span running into 20,000 years, Kassapa Buddha appeared, and he entered Parinibbāna after living for 16,000 years (which was four-fifths of an Āyukappa). The cremation of his remains was carried out with great reverence. The corporeal relics of the Buddha did not break up to pieces but remained as a big solid mass of gold. This was the usual happening with all long-lived Buddhas.

As for short-lived Buddhas, they attained Parinibbana even before many people had the opportunity of seeing him severally. And so, being considerate and merciful and being desirous that "the many people living in such and such towns and villages should gain merit by worshipping the relics even after I attain Parinibbāna" made a resolution thus: "Let my relics break up to pieces and be scattered." This being the case, the relics of the short-lived Buddhas like those of our Buddha broken up to pieces and were scattered out like gold dusts.

The people built a large pagoda, one *yojana* in height and also one *yojana* in circumference, and enshrined the one and only relic of Kassapa Buddha in it. Each side of it in one direction measured one *gāvuta* in length and each side had a large entry gate so that the intervening distance between one gate and the next was one *gāvuta*.

King Kikī of Bārāṇasī donated one gate; his son Prince Pathavindhara donated another; the officials led by the army general donated the third;

and the public led by a rich man donated the last. The bricks used for building the large pagoda were only of gold and precious stones; and each brick was worth a hundred thousand. In building the pagoda, realgar was used for cement and fragrant butter oil was used for water.

After the large pagoda had thus been built, two friends of good families renounced the world and entered monkhood in the presence of senior disciples who had followed the Buddha in his lifetime. (It is to be noted especially that, in the Dispensation of long-lived Buddhas, only such senior Disciples were qualified to perform novitiation of *sāmaṇeras* and ordination of bhikkhus and to give guidance to them. Those who became disciples only after *Parinibbāna* of the Buddha were not qualified to undertake such tasks.)

Then the said two monk friends of good family asked senior disciples "Sir, what are in fact the tasks of monks to be undertaken in the Dispensation of the Buddha?" Thereupon the senior *Sāvakas* addressed them in reply thus: "Monks, there are in fact two duties for monks to fulfill in the Dispensation of the Buddha, namely, (1) *Vāsā-dhura*, the practice of Vipassanā Kammaṭṭhāna (Insight Meditation); and (2) *Pariyatti-dhura*, the learning or teaching of the scriptures. Of these two (1) the monk of good family stays with his preceptors for five years, attending to their needs, learning and mastering the Code of Conduct (*Pātimokkha*) and two or three sections (*bhāṇavaras*) of Suttas and taking proper training in Vipassanā Meditation and also cutting off attachment to his company of fellow monks as well as to his male and female supporters, and after entering a big forest away from people he practises meditation for the realization of Arahatsip. This is the monastic duty, the practice of Vipassanā Meditation, called *Vāsā-dhura*. (2) He should, according to his ability, learn and become skilled in one *Nikāya* of the Piṭaka, or two *Nikāyas* of the Piṭaka, or three *Nikāyas* of the Piṭaka, or four *Nikāyas* of the Piṭaka, or five *Nikāyas* of the Piṭaka and should strive for the development of correct and pure *Pariyatti Sāsana* to the letter and the spirit. This is the duty of the monk to learn or teach the duty called *Pariyatti-dhura*."

Thereupon saying, "Of the two duties that monks should fulfil, *Vāsā-dhura* is superior and more praiseworthy", the two monk friends nevertheless agreed: "We are still young. We should fulfil *Vāsā-dhura* only when we grow older. Before we become old, we should practise for the fulfilment and completion of the duty of learning or teaching of the scriptures called *Pariyatti-dhura*." Intelligent by nature, they became well-versed in all three Piṭakas within a short period of time and were also very skilled in making decisions on questions of the *Vinaya*. By virtue of their knowledge of the scriptures, the two monk friends became renowned in the *Sāsana* and they came to have always a large retinue and plenty of gifts and offerings. Each of them had as many as five hundred monk followers.

The two *Theras* remained giving genuine exhortation (*ovāda*) to the four classes of people who came to their presence. This being the case, the three *Sāsanas* prospered and shone as if the Buddha had reappeared.

The dispute over the Vinaya between a Dhammavādī monk and an Adhammavādī monk

At that time, there lived two monks, a *Dhammavādī* (Dhamma Speaker) and *Adhammavādī* (Non-Dhamma Speaker), in a monastery near a village. Of the two, the *Adhammavādī* monk was cruel and harsh by speech. One day, when the *Dhammavādī* monk came to know clearly about the other monk's offence against some Disciplinary rule (*Vinaya Sikkhāpada*), he rebuked the latter thus: "My friend, your conduct is unbecoming of the *Sāsana*!" Thereupon the *Adhammavādī* monk, in order to disrupt the original trend of speech, retorted by saying: "My friend, what do you see of me? What do you hear of me? Don't make any rash accusation!" The *Dhammavādī* monk replied: "My friend, the noble *Vinayadhara Theras*, upholders of the Discipline, will know better "

The *Adhammavāḍī* monk, thinking, "If the *Vinayadhara Theras* are to decide this matter according to the Vinaya, I will certainly not have any support to resort to in the *Sāsana*", went instantly to the two *Vinayadhara Theras* and approached them with certain requisites as presents in order to beguile and persuade them to favour him. He respectfully made obeisance and offered what he had brought to them and tried to receive their guidance. He pretended to be one who had due respects for them and desirous of staying near them at their service.

One day the *Adhammavāḍī* monk went to the meeting place of the *Vinayadhara Theras* and after making obeisance to them remained standing obstinately even though the *Theras* permitted him to leave. The *Theras* asked him: "Friend, do you have anything special to tell us?"; and he replied: "Yes, Sirs, there is. I have had a dispute with another monk over a breach of precept. If he, the said complainant (*codaka*) monk, comes to you and reports this matter, please do not decide according to what is deemed suitable " When the *Theras* replied, "In the matter that has been brought before the *Sangha*, it is not fit and proper not to give a decision according to what is deemed right", he begged of them, saying: "Venerable Sirs, if such a decision is made, there will be no support for me to resort to in the *Sāsana*. Let this misdeed be my own. (I shall bear its consequences in *samsāra*.) Just do not come to a decision in that matter, please!"

Being persistently (and unavoidably) pressed by the *Adhammavāḍī* monk, the *Vinayadhara Theras* finally gave in and said. "All right, monk!" After obtaining the consent of the *Vinayadhara Theras*, the *Adhammavāḍī* monk went back to the village monastery; and, thinking, "I have done everything I wanted to do with the *Vinayadhara Theras*", he became more domineering, repressive, contemptuous, harsh and adamant in dealing with the *Dhammavāḍī* monk.

The *Dhammavāḍī* monk, thinking "This *Adhammavāḍī* monk has in fact no fear indeed!", instantly departed from the monastery and went to the thousand monks who were the followers of the *Vinayadhara Theras* and addressed them: "Brethren, should not the matter coming

up to the *Sangha* be decided in accordance with the Vinaya rules? Or without allowing the matter to come up to the *Sangha*, should not the complainant (*codaka*) monk and the accused (*cuditaka*) monk be made to admit their own faults and have their dispute amicably settled? But now, these *Vinayadhara Theras* neither decide the matter by themselves nor allow it to be amicably settled by us through their compromise. What does this mean?" On hearing the words of the *Dhammavādi* monk and thinking, "There must have been some irregular thing already known to the *Vinayadhara Theras*", the thousand disciple monks of the *Vinayadhara Theras* did not give any reply but remained silent.

Taking advantage of this, the *Adhammavādi* monk said in repressive terms: "My friend, you have said previously that the *Vinayadhara Theras* would know. Well, you had better report that matter now to them." He then departed after saying harshly: "From now on you are totally ruined! Don't you come back to the village monastery where we dwell."

Thereafter the *Dhammavādi* monk went to the *Vinayadhara Theras* and bewailed loudly: "Venerable Sirs, thinking "This *Adhammavādi* attends to our needs and pleases us", you have no consideration for the *Sāsana* of the Buddha but have consideration only for an individual; (you have no regard for the *Sāsana* but have regard only for an individual;) you give no protection to the *Sāsana* but give protection only to a shameless immoral individual (*alajjī dussīla puggala*). Sirs, from today onwards you ought not to decide any matter coming under the Vinaya. Only on this day does Kassapa Buddha attain Parinibbana indeed!" He then departed from the *Vinayadharas*, and wept grumbling: "The *Sāsana* of Kassapa Buddha has in fact been irreparably ruined!"

Thereupon the two *Vinayadhara Theras* were deeply agitated and became remorseful (*kukkucca*), saying thus: "Showing regard and giving protection only to the shameless immoral individual, we happened to have thrown away the solid jewel of the *Sāsana* into the

deep waters of a chasm." Injured and oppressed in mind and heart by remorse (*kukkucca*), they were not reborn in any higher Deva world upon their death. Of the two *Theras*, one was reborn as a Devayakkha by the name of Hemavata on Mount Hemavata of the Himavanta and the other was reborn also as a Devayakkha by the name of Sātāgiri on Mount Sata in *Majjhima-Desa* (the Middle Country). The thousand monk followers of those two *Theras* were not reborn in any higher celestial abode either; since they had followed the same practice as that of the two *Theras*, they reborn as followers, 500 to each of the two Devayakkhas. The donors of the four requisites of the *Vinayadhara Theras* were, however, took rebirth on some higher planes of Deva existence.

Both Hemavata and Sātāgiri were Devas of great power and glory and included in the list of twenty-eight Deva generals. It was the custom of the Devas to hold meetings to make decisions in judicial proceedings eight times each month at the pavilion called Nāgavatī (or Bhagalavatī, according to Ceylonese version), on the flat realgar rock-surface in the Himavanta Forests. These two Devayakkhas usually participated in the meetings.

Sātāgiri Deva and Hemavata Deva, seeing each other in the said big meetings of Devas and remembering their past lives in the human world, asked each other regarding the place of their (present) existence thus: "Friend, in which place have you been reborn?" "As for you, friend, what is your place of rebirth?" And they were afflicted with great anguish when recounting their fate. "Friend, we have in fact been irreparably ruined! Even though we had practised the Dhamma of monasticism for the whole period of twenty thousand years during the *Sāsana* of Kassapa Buddha in the past, we were reborn as Devayakkhas because of a shameless immoral and wicked friend. Our donors of the four requisites have, however, been reborn in the higher Deva world of sensual pleasures."

The promises made mutually

Thereafter Sātāgiri Deva told Hemavata Deva: "My friend Hemavata, the Himavanta where you are living is said to be a marvellous and extraordinary place. So, in case you see and hear anything strange and irregular, kindly come and let me know." Hemavata Deva also told Sātāgiri Deva: "My friend Satagiri, Majjhima Desa, where you are living, the region where noble personages appear or live, is said to be a marvellous and extraordinary country. In case you see and hear anything strange and irregular, please come and inform me." In this manner the two friends, Sātāgiri Deva and Hemavata Deva, had made a mutual promise and lived without being able to discard their lives as *Devayakkhas*; even one *asaṅkhyeyya* of *Buddhantara Kappa* (a vast period of world-system between the appearance of one Buddha and that of another) had passed in the meantime. During this period the great earth had also risen as much as one *yojana* and three *gāvutas*.

At that time our Bodhisatta had been practising and developing the ten Pārāmis during the whole period of four *asaṅkhyeyya* and a hundred thousand aeons, from the time he received from Dīpaṅkara Buddha the Definite Prophecy about his attainment of Buddhahood to the time of his life as King Vessantara. He was then reborn in Tusita Deva World and lived through the full life-span of a Deva; at the request made by the Devas who had come from the ten thousand world-systems as aforesaid, he gave his assent to them to become a Buddha after making the Five Great Investigations. He next took conception in the lotus-like womb of Mahāmāyā Devī in this human world, causing the ten thousand world-systems to tremble while the thirty-two great omens were appearing.

These two friends, Sātāgiri Deva and Hemavata Deva, were aware of the appearance of the thirty-two great omens at the time when the Bodhisatta took conception; but it so happened that they did not take notice of them; they failed to reflect and know: "These great omens appear on account of the Bodhisatta's being conceived." The thirty-two

great omens distinctly appeared also on the occasion of the Bodhisatta's birth, on the occasion of his renunciation of the world and on the occasion of his attainment of Buddhahood; but, although they were aware of the appearance of the great omens as before, they did not happen to ponder and realize: "These great omens appear on account of these events."

When the Buddha summoned the Pañca-vaggi¹ monks and delivered the Sermon of *Dhammacakka*, which is of three phases and twelve aspects, there was the distinct occurrence of a severe earthquake as well as that of the marvellous and extraordinary thirty-two great omens. This was first taken notice of only by Sātāgiri of the two Devas; and, knowing that the Buddha was then delivering the Sermon of *Dhammacakka*, the primary cause of the omens, he went to the presence of the Buddha together with his retinue of five hundred Devayakkhas and listened to the teaching of *Dhammacakka*. But he was unable to attain any significant Path and Fruition.

The reason was: Sātāgiri Deva, while listening to the Sermon of *Dhammacakka*, remembered his friend Hemavata Deva and surveyed the audience, wondering: "Has my friend Hemavata Deva come to this Dhamma assembly? Or, has he not come?" Not finding his friend Hemavata, his mind became distracted thus: "How could my friend Hemavata be so late! He might not be able to listen to the Buddha's teaching of *Dhammacakka*, which is so much wonderful and splendid in letter and in spirit!" For this very reason, he was unable to realise any important Path and Fruition.

The Buddha had not yet concluded the delivery of the Sermon of *Dhammacakka* even by sunset. Thereupon intending, "I will go and bring my friend Hemavata and come back together with him and listen to the Dhamma-Sermon," he created vehicles of elephants, horses, *garuḍas*, etc. and travelled by air (in the sky) in the direction of the Himavanta with his retinue of five hundred Devayakkhas surrounding him.

The meeting of the two Devas in the sky

Even though the thirty-two great omens appeared on the occasions the Bodhisatta's conception, birth, renunciation, attainment of Buddhahood and Parinibbāna, they did not last long but disappeared in a moment. At the time when the Buddha delivered the Sermon of *Dhammacakka*, however, not only the thirty-two great omens were of awesome, marvellous and extraordinary nature but they did not disappear in a moment; in fact, they remained for quite a long time before disappearing. Seeing thus the marvellous and extraordinary appearance of the thirty-two great omens inside the Himavanta Forests, Hemavata Deva also intended thus: "Ever since my birth in this forest, this great mountain has never been so marvellously and extraordinarily delightful and perfect. It has so happened now. Therefore, (in accordance with our promise) I will go and bring my friend Sātāgiri right away, and together with him I will come back and luxuriate in these marvellous flowers of the Himavanta Forests." And, as in the case of Sātāgiri, he created vehicles of elephants, horses, *garuḍas*, etc. and made an aerial journey in the direction of Majjhima Desa accompanied by his retinue of five hundred Devayakkhas.

The two Devas met each other face to face in the sky above Rājagaha City; when asked by the other as to the reason for his visit, Hemavata said: "My friend Sātāgiri, ever since I became a Deva in the Himavanta Forests, this great Hemavata mountain has never had such delightful appearance with trees blossoming unseasonally. So, I have come out to call you with the intention of enjoying these marvellous flowers of the Himavanta Forests together with you."

When Sātāgiri Deva asked Hemavata Deva again, "My friend Hemavata, do you know why these flowers blossom unseasonally and so marvellously?", the latter replied: "I do not know, my friend Sātāgiri." Sātāgiri then told Hemavata. "My friend Hemavata Deva, this marvellous and extraordinary feature has happened not only in this Himavanta. In fact, the same has happened even (everywhere) in the

ten thousand world-systems. My friend Hemavata, a Buddha has appeared in the three worlds (of humans, Devas and Brahmās). The Buddha is at present delivering the Sermon of *Dhammacakka* in the Deer Park, called Isipatana, near Bārāṇasī City. Because of the delivery of the *Dhammacakka* Sermon by the Buddha thus, the thirty-two marvellous, unprecedented and extraordinary great omens have distinctly appeared all over the world."

In this manner Sātāgiri Deva told his friend Hemavata Deva that the Buddha had definitely appeared; and, being desirous of taking his friend Hemavata to the Buddha, he addressed him thus:

*Ajja pannaraso uposatho;
dibbā ratti upaṭṭhitā.
Anoma-nāmaṃ Satthāraṃ;
handā passāma Gotamaṃ.*

My friend Hemavata, today is in fact the full-moon *uposatha* of the fifteenth lunar day! Tonight is in fact a very pleasant night in which the whole Jambudīpa appears as if it were most beautifully decorated by the bodily light of the Devas and Brahmās (who have come from the ten thousand world-systems to listen to the Sermon, for it is the day the Buddha delivers the *Dhammacakka*), by the shining colours of their attire and celestial mansions, by the light of the moon, the stars and the lunar mansions and also by the bodily light of Visuddhi Deva, the Buddha himself. My friend Hemavata, do not be confused with doubt whether he is the Buddha or not. Come! Let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc. and who is the Teacher of humans, Devas and Brahmas.

On hearing the words of Sātāgiri Deva thus, Hemavata Deva pondered and intended thus: "This Sātāgiri boldly asserts that the personage whom he has met and seen is a genuine Omniscient Buddha,

saying, 'let us even now go and worship the Buddha of Gotama family, who is endowed with undiminishing qualities, who possesses such special epithets as Buddha, Bhagavā, etc.' (*Anoma nāmaṃ Satthāraṃ*, etc.). Omniscient Buddhas are in fact rare and hardly accessible in the world. Only those persons such as Pūraṇa Kassapa and others claimed themselves to be Omniscient Buddhas and ruined many people by imparting wrong knowledge to them. If the monk Gotama whom Sātāgiri has seen is a genuine Omniscient Buddha, he ought to be one genuinely endowed with *Tādiguṇa*, the quality of being undisturbed or unshaken by the favourable and unfavourable conditions of the world. Therefore I will first find out whether he is or is not one endowed with *Tādiguṇa* which is possessed only by Buddhas." And, desiring to question about *Tādilakkhaṇa* (Signs of *Tādi*), he recited this verse:

*Kicci mano supañhito;
sabbabhūtesu Tādino.
Kacci iṭṭhe anīṭṭhe ca;
saṅkappaṣa vasīkatā.*

My friend Sātāgiri, what is it like? Is the mind of the Buddha, whom you have seen, naturally and entirely free from love and hate for all beings and steady as befitting one endowed with *Tādiguṇa*? What is he like? Is Buddha Gotama whom you have seen capable of freeing himself from or overcoming *kāma-vitakka* (sensual thought), *vyāpāda-vitakka* (malevolent thought), and *vihimsā-vitakka* (violent thought) which are apt to generate love and hate for desirable objects and undesirable objects respectively?"

Thereupon Sātāgiri Deva, having been absolutely convinced that the Buddha was certainly a Sabbaññū Buddha and being desirous of replying to the questions put by Hemavata Deva regarding the entire set of attributes of the Sabbaññū Buddha, answered by reciting this verse:

*Mano c'assa supaṇihito;
sabbabhūtesu Tādino.
Atha itthe anitthe ca;
saṅkappaṣa vaṣikata.*

My friend Hemavata, the mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings as befitting one endowed with *Tādiguṇa*. (Even at the time when the Paramis were being practised and developed for attainment of Buddhahood, the Bodhisatta was endowed with *Tādiguṇa*, not to speak of his *Tādiguṇa* at present when Buddhahood has been attained! In his life as Chaddanta Elephant King, he entertained no animosity towards the hunter Sonuttara who deliberately killed him; instead, he cut off his tusks himself and gave them to him in charity. In his life as the Monkey King also, he had no hatred even for the hostile Brahmin who struck his head with a stone in order to kill him, instead, he showed the Brahmin the way out [from the forest] without anger. In his life as Vidhura the Wise also, he had no hatred for the ogre Puṇṇaka who dragged him by the two legs and very cruelly threw him upside down or headlong into the ravine at the foot of Kāla Mountain which measured sixty *yojanas*; he even preached the Dhamma to him. That was why Sātāgiri Deva boldly gave the answer: "The mind of the Buddha whom I have seen is naturally and entirely free from love and hate for all beings as befitting one endowed with *Tādiguṇa*," ("*Mano c'assa supaṇihito*, etc.") My friend Hemavata, the Buddha whom I have seen is capable of freeing himself from or overcoming *kāma-vitakka*, *vyāpāda-vitakka* and *vihiṃsā-vitakka* which are apt to generate love and hate for desirable objects and undesirable objects respectively "

Thus, when Hemavata put the question first with regard to *mano-dvāra* ('mind-door' or thought) whether or not the Buddha was fully endowed with *Tādiguṇa*, he got the affirmative reply from Sātāgiri. Being desirous of questioning again in order to be more certain whether

or not there was in the Buddha purity of the three *dvāras* ('doors' or actions) at present, or in other words, after hearing the affirmative reply given by Sātāgiri Deva to the question first put briefly whether or not the Buddha was endowed with *Tādiguṇa* with regard to the three *dvāras* and being desirous of questioning again in detail in order to make the answer firmer, Hemavata Deva asked again by reciting this verse:

*Kacci adinnaṃ n'ādiyati;
kacci pāṇesu saññato.
Kacci ārā pamādamhā;
kacci jhānaṃ na riñcati.*

My friend Sātāgiri, what is he like — the Buddha whom you have seen? Is he one who is free from taking another's property without being given by the owner physically or verbally? What is he like? Is he one who completely abstains from the evil act of killing beings? What is he like? Is he free from attachment to the five objects of sensual pleasures and far from unmindfulness (which consists of sexual conduct, and unchastity)? What is he like? Is he one who has discarded the five hindrances but who has not allowed attainment of Jhānas to become extinct.

(The Buddha abstains from *adinnādāna* and other forms of wrongdoing not only in this life of his Buddhahood but also during the whole long period in the past did he abstain from these evils. By virtue of his meritorious act of abstinence from such evils is he endowed with such marks of a Great Man (*Mahāpurisa Lakkhaṇas*). The whole world also spoke in praise of the Buddha thus "Monk Gotama abstains from the crime of theft," etc.) Hence Sātāgiri Deva, being desirous of replying in clear and bold terms, recited this verse:

*Na so adinnaṃ ādiyati;
atho pāṇesu saññato.
Atho ārā pamādamhā;*

Buddho jhānaṃ na riñcati.

My friend Hemavata, the Buddha whom I have seen is one who is free from taking of another's property without being given by the owner physically or verbally. He is one who completely abstains from the evil act of killing beings. He is free from attachment for the five objects of sensual pleasures and far from unmindfulness (i.e. acts of sexual misconduct and unchastity). He is also one who has discarded the five hindrances and who has not allowed attainment of Jhānas to become extinct.

After thus hearing the affirmative reply as regards the purity of deeds (*kāyadvāra*) and being desirous of questioning whether or not there was purity of speech (*vacīdvāra*), Hemavata Deva asked by reciting this verse:

*Kacci musā na bhaṇati;
kacci na khīṇabyappatho.
Kacci vebhūtiyaṃ nāha;
kacci samphaṃ na bhāṣati.*

My friend Sātāgiri, what is he like? Is the Buddha you have seen one who does not speak lies? What is he like? Is he one who does not speak harsh words that tend to make beings upset and depressed? What is he like? Is he one who does not speak words that mischievously destroy friendship between two persons? Is he one who does not indulge in frivolous talks which are unsubstantial and worthless like undeveloped paddy?

(The Buddha abstained from verbal misconduct not only in his life of Buddhahood but during the whole long period in the past did he abstain from telling lies and from other verbal misdeeds. By virtue of his meritorious act of abstinence from misbehaviour in words, he is endowed with such signs of a Great Man as a single hair grown in each pore, the hair between the two eyebrows (*mūḍhaloma*) and others. The

whole world also spoke in praise of the Buddha thus: "Monk Gotama abstains from misconduct such as telling lies, and so on.) Hence (Satagiri Deva, being desirous of replying in clear and bold terms recited this verse;)

*Musā ca so na bhaṇati;
atho na khīṇaḥyappatho.
Atho vebhūtiyaṃ nāha;
mantā atthaṃ subhāsatī.*

My friend Hemavata, it is true that the Buddha whom I have seen is one who does not tell lies. It is also true that he is one who does not speak harsh and nasty words. It is also true that he does not speak mischievous words. He speaks only words which are discreet and beneficial.

Hemavata Deva, after hearing thus the positive reply as regards the purity of speech and being desirous of questioning whether or not the Buddha had at present the purity of consciousness, whether or not he had overcome ignorance and whether or not he was endowed with the five eyes, asked by reciting this verse

*Kacci na rajjati kāmesu;
kacci cittaṃ anāvilam.
Kacci mohaṃ atikkanto;
Kacci Dhammesu Cakkhumā.*

My friend Sātāgiri, what is he like? Is the Buddha whom you have seen truly one free from *abhijjhā*, covetousness for five material objects of sensual pleasures? What is it like? Is the mind of the Buddha whom you have seen free from *vyāpāda*, unhealthy mental condition agitated by hate? What is he like? Is the Buddha whom you have seen truly one who has overcome the fourfold *moha*, ignorance, which is the basic cause of *micchādiṭṭhi*, wrong view? What is he like? Is he truly one who

is endowed with the Eye of Wisdom penerating all the Dhammas without any hindrance?

(Bearing in mind that, "One is not yet a Buddha merely on account of the purity of the three sense-doors but one becomes a genuine Buddha only if he is endowed with *Sabbaññuta Ñāṇa*, Omniscience or the Five Eyes," he asked: Is he truly one who is endowed with the Eye of Wisdom penerating all the Dhammas without any hindrance? ("*Kacci Dhammesu Cakkhumā?*")

(Even before realising Arahattaphala and while still at the moment of his attainment of *Anāgami-Magga*, the Buddha became free from defilement of craving for sensual objects and also free from defilement of ill-will, an unhealthy mental state, since he had already discarded *kāma rāga kilesa* and *vyāpāda kilesa*. Even at the moment of his attainment of *Sotāpatti-Magga*, he was already one who had overcome ignorance since he had already discarded *sacca-paṭicchāḍaka moha*, ignorance-covering which conceals the four truths, which is the cause of *micchādiṭṭhi*, wrong view. He had already earned the title 'Buddha' and realised Insight-Knowledge as well since he had even discerned the Four Truths unaided and with Self-born Knowledge (*Sayambhū Ñāṇa*). Hence (Sātāgiri Deva, being desirous of boldly proclaiming the fact that the Buddha possessed purity in respect of his consciousness and having attained Omniscience was a genuine Buddha, replied by reciting this verse,)

*Na so rajjati kāmesu;
atho cittaṃ anāvilam.
Sabbamohaṃ atikkanto;
Buddho Dhammesu Cakkhumā.*

My friend Hemavata, the Buddha whom I have seen is truly one free from *abhijjhā*, courteousness for material objects of sensual pleasures. The mind of the Buddha whom I have seen is also free from *vyāpāda*. The Buddha whom I have seen is truly one who has overcome the entire fourfold *moha*, ignorance.

which is the basic cause of *micchādiṭṭhi*, wrong view. Since he has penetratingly discerned all the Dhammas with *Sayambhū Ñāṇa*, Self-born Knowledge, he has earned the title 'Buddha' and has also been endowed with the Five Eyes.

In this manner Hemavata Deva greatly delighted and rejoiced in hearing and knowing that the Buddha possessed purity in respect of the three sense-doors and was a genuine *Sabbaññū-Buddha*. Being himself one endowed with auspiciousness of great learning (*bāhusacca-maṅgala*) in his past life during Kassapa Buddha's Dispensation and being therefore a fluent, learned and effective speaker with very pure knowledge and wisdom, and desiring again to hear further marvellous and extraordinary qualities of the Buddha, he asked by reciting this verse:

*Kacci vijjāya sampanno;
kacci saṃsuddhacāraṇo.
Kaccissa āsavā khīṇā;
kacci n'atthi punabbhavo.*

My friend Satagiri, is the Buddha whom you have seen truly one endowed with the eye of knowledge (*vijjā*) which all the Buddhas should be endowed with? What is he like? Is he truly one possessed of fifteenfold pure conduct resembling good legs used for walking up to Nibbāna with? What is he like? the Buddha whom you have seen already devoid of the four *āsavas*? What is he like? Is the Buddha whom you have seen free from the possibility of appearing in a new existence (being born again)?

Thereupon Sātāgiri Deva, since he had profound and decided faith in the Buddha's genuine Omniscient Buddhahood and a desire to affirm that the Buddha was fully endowed with all the qualities questioned by Hemavata Deva, answered by reciting this verse.

Vijjāya c'eva sampanno;

*atho saṃsuddhacāraṇo.
Sabbassa āsava khīna;
N'atthi tassa punabbhavo.*

My friend Hemavata, the Buddha whom I have seen is truly one endowed with the eye of *Vijjā* which all the Buddhas should be endowed with. He is also truly one possessed of fifteenfold pure conduct resembling good legs used for walking up to Nibbana with. The Buddha whom I have seen is already devoid of the four *āsavas*. The Buddha whom I have seen is free from the possibility of appearing in a new existence.

Hemavata Deva then became free from doubt about the Buddha, thinking thus: "The Buddha whom Sātāgiri has now seen is a genuine Buddha, Perfectly Self-Enlightened (*Sammā-sambuddha*) and supreme in the three worlds. Even while still remaining in the sky, therefore, he recited this verse in order to praise the Buddha and delight Sātāgiri Deva:

*Sampannaṃ munino cittaṃ;
kammunā vyappathena ca.
Vijjācaraṇa-sampannaṃ;
dhammato nam pasamsasi.*

My friend Sātāgiri, the mind of the Buddha whom you have seen is endowed with *Tādigmaṇa*, He is endowed with purity of deed, purity of word and purity of thought. My friend Sātāgiri, you have rightfully spoken in praise of the Buddha endowed with the three *Vijjās*, the eight *Vijjās* and the fifteen *Caraṇas*.

Thereupon Sātāgiri Deva also, with the intention of gladdening Hemavata Deva once again, recited this verse meaning: "My friend Hemavata, what you have said is perfectly true. Now you, my friend, know the qualities of the Buddha full well and are greatly delighted."

Sampannaṃ munino cittaṃ;

*kammunā vyappathena ca.
Vijjācaranā-sampannam;
dhammato anumodasi.*

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. My friend Hemavata, you have rightfully rejoiced in the Buddha endowed, with the three *Vijjās*, the eight *Vijjās* and the fifteen *Carāṇas*.

And so saying and intending to urge Hemavata Deva to go along with him to the Buddha, Sātāgiri Deva asked by this verse:

*Sampannam munino cittaṃ;
kammunā vyappathena ca.
Vijjācaraṇa-sampannam;
handa passāma Gotamaṃ.*

My friend Hemavata, the mind of the Buddha whom I have seen is endowed with *Tādiguṇa*. He is endowed with purity of deed, purity of word and purity of thought. Let us even now go and respectfully behold the Buddha who is endowed with the three *Vijjās*, the eight *Vijjās* and the fifteen *Carāṇas*.

Thereupon Hemavata Deva as one who had acquired the power of great learning since his previous existence wished to speak in praise of the qualities of the Buddha which appealed to him and to invite Sātāgiri to go along with him and behold the Buddha. Thus, he recited the following verses:

*Enījaṅghaṃ kisaṃ vīraṃ;
appāhāraṃ alolupaṃ.
Muniṃ vanasmim jhāyantaṃ;
ehi passāma Gotamaṃ.*

Sīhaṃ v'ekacaraṃ nāgaṃ;

kāmesu anapekkhinam.
Upasaṅkamma pucchāma;
maccupāsa-ppamocanam.

Come, Sātāgiri, let us go. Let us behold the Buddha of Gotama lineage — whose calves are round and graceful like those of an antelope (*eṇṇī*) living in the upper reaches of the forest; whose limbs and other parts of the body, big and small, are appropriately long in five features, short in four, small in four, tall in six, and round where they should be round; who is diligent and capable of resisting and fighting the dangers from within and without the body; who takes only one meal (a day) just to sustain his body; who has done away with excessive craving (*loluppa taṇhā*) with regard to food; who is in full possession of the four *Magga Nāṇas*, knowledge of the four Paths; and who usually remains absorbed in Jhāna in a secluded forest.

My friend Sātāgiri, let us go to the presence of the Buddha, who like Kesara Lion King cannot be easily approached by ordinary persons; who can forbear the vicissitudes of the world; who is fearless; who is the one and only (Buddha) appearing in a universe; who like Chaddanta Elephant King is endowed with great physical and intellectual power; and who is free from any desire and passion for all the material objects of sensual pleasures. Let us ask him about the Dhamma of Nibbāna which will surely deliver us from the round of suffering on the three planes of existence, the snare of the King of Death

In this way Hemavata urged Sātāgiri Deva King and the retinue of one thousand Devayakkhas to go along with him and worship the Buddha and listen to the Sermons:

Lady Kālī became a *Sotāpanna*

It was the day on which the grand festival of the month of Āsaḥa was being celebrated. At that time, like a divine damsel enjoying divine luxury, in the divine city of Tāvatiṃsa which was adorned with ornaments all round, a lady by the name of Kālī residing in the town of Kuraraghara near Rājagaha City, having gone up to the upper terrace of her parents' mansion and having opened the lion-propped window, was just standing and letting herself to be aired to ease the pains of her impending labour

(Lady Kālī hailed from Rājagaha City. On coming of age, she got married in Kuraraghara Town. When she was carrying the would-be Soṇakuṭikaṇṇa Thera in her womb, she came back to her parents' home for confinement. She went up to the terrace of the mansion and while having an airing to alleviate her suffering from the coming childbirth, she overheard the attributes of the Buddha being spoken of by the two Devayakkhas)

Overhearing the conversation between the two Devayakkha generals from the beginning to the end relating to the attributes of the Buddha, Lady Kālī became attentive to them and thought thus: "The Buddhas are indeed thus endowed with marvellous and extraordinary qualities!" and so thinking she was overwhelmed with joy and delight. Even while standing at that very place in the state of joy, and removing the hindrances by means of that joy, she practised Vipassanā Meditation and thereby realised the Fruition of *Sotāpatti*. Lady Kālī, being the first *Sotāpanna* and Noble Female Disciple (*Ariyasāvika*) established amongst women was, as it were, the eldest sister of womankind. On that very night, she gave birth to a son (who later on became Soṇakuṭikaṇṇa Thera) and, after staying on in her parents' house for as long as she liked, she returned to her Kuraraghara home.

Thus, without ever encountering and beholding the Buddha in the past and just by overhearing, she came to have absolute faith in the

attributes of the Buddha and to be established in *Sotāpatti Phala* like one who effortlessly takes the meal already prepared and laid out for an individual. On this very account, when the Buddha was later sitting in the midst of the Saṅgha for holding a convocation to confer titles of pre-eminence to the female devotees (*upāsikās*), he declared: "Dear monks, Lady Kālī of Kuraraghara Town is the the most noble and excellent of all my *Upāsikās* who have absolute faith in the Triple Gem just by overhearing!" and designated her foremost among those having faith by overhearing (*Anussava-pasāda*).

The two Deva Generals came to the presence of the Buddha

Śātāgiri Deva and Hemavata Deva, accompanied by their one thousand Devayakkha followers, reached the Deer Park at Isipatana in Bārāṇasī City at that very midnight. And, approaching and making obeisance to the Buddha who had not changed his posture but who was still sitting cross-legged as he did at the time when he delivered the Sermon of *Dhammacakka*, they recited this verse to extol the Buddha and to request permission to question him.

*Akkhātāraṃ pavattāraṃ;
sabbadhammāna pāraguṃ.
Buddhaṃ verabhayātītaṃ;
mayam pucchāma Gotamaṃ.*

To the Buddha of Gotama lineage who preaches the Dhamma of the Four Noble Truths, both briefly and in detail; who is fully endowed with the knowledge of all the Dhammas in six ways, namely, Higher Intellect (*Abhiññā*), Analysis (*Pariññā*), Abandonment (*Pahāna*), Meditation (*Bhāvanā*), Realisation of Nibbāna (*Sacchikiriya*), and Attainment of Jhanas (*Samāpatti*); who has awakened from the slumber of ignorance (*moha*); and who has freed himself from the five enmities such as taking life (*pāṇātipāta*), etc. May we have your permission to question you on what we do not know.

After thus asking for permission, Hemavata Deva, who was of greater power and wisdom of the two, questioned on what were unknown to him, by reciting the following verse:

*Kismim loko samuppanno;
kismiṇ kubbati santhavam.
Kissa loko upādāya;
kismim loko vihaññati.*

Glorious Buddha, when what clearly come into existence, do the two worlds — *satta-loka* (the world of sentient beings) and *saṅkhāra-loka* (the world of conditioned things) — come into existence? In what do all beings — humans, Devas and Brahmās — intimately associate themselves with *Taṇhā-diṭṭhi* (craving and wrong view) thinking 'I' and 'mine'. After what are *satta-loka* and *saṅkhāra-loka* so called? When what clearly appears do all beings — humans, Devas and Brahmās — become miserable?

Thereupon the Buddha, intending to answer the question put by Hemavata Deva on the strength of the six *ajjhātikāyatana*s, (internal organs of sense, namely, eye, ear, nose, tongue, body and mind,) and of the six *bāhirāyatana*s (external objects of sense, namely, form, sound, smell, taste, contact and idea formed in the mind), replied (by reciting this verse):

*(C'hasu loko samuppanno;
chasu kubbati santhavam.
(C'hannam eva upādāya;
chasu loko vihaññati.*

Hemavata Deva, when the six *ajjhātikāyatana*s (internal organs) and the six *bāhirāyatana*s (external objects) evidently come into existence, the two worlds — *satta-loka* and *saṅkhāra-loka* — come into existence. (In terms of Absolute

Reality, *Paramattha Dhamma*, *Satta-loka* meaning the aggregate of beings such as humans, Devas and Brahmas, is just a compound of these twelve *āyatanas*, bases, namely, the six internal — eye, ear, nose, tongue, body and mind, and the six external — form, sound, smell, taste, contact and idea formed in the mind. Without these twelve *āyatanas* can there be no such thing as a being whether human, Deva and Brahma. In terms of *Paramattha Dhamma*, *saṅkhāra-loka* meaning such things as farm, land, gold, silver, paddy, etc. only consists of six external *āyatanas*. Without these six can there be no *saṅkhāra-loka* of things inanimate. Hence the Buddha's answer: "*Chasu loko samuppanno*," "When the six internal and six external *āyatanas* come into existence, do the two worlds — the world of sentient beings and the world of conditioned things inanimate — come into existence.")

Hemavata Deva, in the six internal and the six external *āyatanas* do all beings — humans, Devas and Brahmās — intimately associate themselves with craving and wrong view through the notion of "I" and "mine." (All beings — humans, Devas and Brahmās — who in close friendship with craving and wrong view take "I", "another", "man", "woman", "farm", "land", etc. to be "I" and "mine", are a composition of the same six internal and six external *āyatanas* in terms of *Paramattha Dhamma*. This is true. Taking the eye to be "I" and "mine", beings make friends with craving and wrong view; taking the ear to be "I" and "mine", they make friends with craving and wrong view; likewise they do with regard to the nose, the tongue, the body, the mind and also with regard to the form, the sound, the smell, the taste, the touch such as hardness or softness, heat or cold, etc. and the idea conceived in the mind. Hence the Buddha's answer, '*chasu kubbati santhavam*', "In the six internal and the six external *āyatanas* do all beings — humans, Devas and Brahmas — intimately associate themselves with craving and wrong view through the notion of 'I' and 'mine' ")

Hemavata Deva, after the six internal and the six external *āyatana*s are *Satta-loka* and *Saṅkhara-loka* so called. (With reference to the aforesaid twelve *āyatana*s, the names such as 'humans', 'Devas', 'Brahmās', 'beings' (= *Satta-loka*) and the names such as 'farm', 'land', 'rice', 'paddy', etc. (= *Saṅkhāra-loka*) came into existence clearly. It is to be so understood.)

Hemavata Deva, when the six internal and the six external *āyatana*s clearly appear (or, on account of these *āyatana*s) all beings — humans, Devas and Brahmas — become miserable. (According to the *Ādittapariyaya Sutta*, the Sermon on the Ways of Burning, the twelve bases are ablaze with the eleven fires of *rāga*, *doṣa*, *moha*, etc. From the point of view of the *Paramattha Dhamma*, the *Satta-loka* — consisting of beings — humans, Devas and Brahmās — is also just these twelve *āyatana*s, six internal and six external. The *āyatana*s are also perpetually and severally ablaze with the eleven fires. Because there are *āyatana*s, there is burning; because there is burning, there is misery. If there were no *āyatana*s, there would have been no burning; if there were no burning, there would have been no misery. That is why the Buddha answered thus: "*Chasu loko vihaññati*", "When the six internal and the six external *āyatana*s clearly appear (or, on account of these *āyatana*s) all beings — humans, Devas and Brahmās — become miserable.")

End of catechism on *vatta* (round of suffering).

Thereafter Hemavata Deva, being unable to remember clearly the answer given in brief by the Buddha (as *Chasu loko samuppanno* etc.), which centres around the twelve *āyatana*s, to the question put by him on the round of suffering, and being desirous of knowing the enumeration of the *āyatana*s as well as their opposites — as contained in the Buddha's answer, recited the following verse in order to question

on *vaṭṭa* and *vivaṭṭa* (round of suffering and cessation of the round of suffering, respectively):

*Kaṭamaṃ taṃ upādānaṃ;
yattha loko vihaññati.
Niyyānaṃ pucchito brūhi;
kathaṃ dukkhā pamuccati.*

Glorious Buddha, (if, according to the answer, '*Chasu loko vihaññati*') beings — humans, Devas and Brahmās — become miserable from the existence of the six *āyatana*s (or, on account of the six *āyatana*s), what are these six, the cause of misery for beings? (By this is *Dukkha Sacca* (the Truth of Suffering) is directly asked; by asking *Dukkha Sacca*, *Samudaya Sacca* (the Truth of the Cause of Suffering) is also asked.

What is the factor that brings about release from *samsāra vaṭṭa* (the round of suffering)? In what manner (or, what extraordinary Dhamma,) can release from *samsāra vaṭṭa* be realised? May Venerable Buddha who has thus been asked about release from *samsāra vaṭṭa* favour us with the answer. (By the latter half of this verse is *Magga Sacca* (the Truth of the Path leading to the Cessation of Suffering) is directly asked; and by asking *Magga Sacca*, *Nirodha Sacca* (the Truth of the Cessation of Suffering = Nibbāna), is also asked as "one draws the whole bower by snatching one single creeper.")

When Hemavata Deva asked the Four Noble Truths mentioning *Dukkha Sacca* and *Magga Sacca* explicitly and *Samudaya Sacca* and *Nirodha Sacca* implicitly, the Buddha delivered the following verse in order to answer in the way he was asked by Hemavata Deva:

*Pañca kāmagaṇa loke;
manochattha pūveditā.
Ettha chandaṃ virājetvā;
evaṃ dukkhā pamuccati.*

Devotee Hemavata Deva, I the Buddha have clearly shown the five *kāmaguṇas* (sensual pleasures) of form, sound, smell, taste and contact with mind as the sixth in the world. (By the word 'mind' in the first half of this verse is *manāyatana* (the mind-organ) directly taught; and by teaching *manāyatana*, *dhammāyatana* (the mind-object) is also taught. By the five *kāmaguṇas* of form, sound, smell, taste and contact are the five *āyatanas* (objects) directly taught, namely, form-object, sound-object, smell-object, taste-object and contact-object; and by teaching these five sense-objects their five recipients are also taught, namely, eye, ear, nose, tongue and body. Therefore, by the first half of this verse, the six internals (*ajjhittikāyatanas*) and the six externals (*bāhirāyatanas*) — twelve in all — are taught; these *āyatanas* may be referred to as *upādānas*, graspings, which form the suffering of the *satta-loka*.

Devotee Hemavata Deva, craving and desire (*taṇhā-chanda*) for the aggregate of these twelve *āyatanas*, the round of suffering and the Truth of suffering, must be completely eliminated and destroyed. (For their elimination and destruction, they should first be distinguished either as aggregates, or as bases, or as elements, or briefly as mind and matter. They should be meditated on for Insight, *Vipassanā*, by putting them to the test of the three characteristics. Their elimination and destruction eventually comes by means of Insight which culminates in the Path of Arahantship). By eliminating and destroying them one becomes free from the round of suffering. (By the second half of the verse, the question on *vivaṭṭa* is answered, and the *Magga-sacca* is also shown. *Samudaya-sacca* and *Nirodha-sacca* are deemed as answered as they have been briefly stated as in the previous question in verse. In other words, by the first half of the verse is shown *Dukkha-sacca*; by the term *chanda-rāga* in the second half of the verse is shown *Samudaya-sacca*. From the word *virājetvā* is derived *virāga* which is Nibbāna, cessation of craving as well as the *Nirodha-sacca*. By the word "thus" (*evam*) is shown *Magga-sacca*, for it

means the course of practice in the eightfold Path leading to freedom from the suffering of *saṃsāra*. In this way, the Four Truths are proclaimed by the Buddha in this verse.)

The Buddha thus showed the excellent Wayout (*Niyyāna*), which is the eightfold Path as a means of escape from *saṃsāra vatta*. And again as he desired to conclude his answer on the *Niyyāna Dhamma* in the "Natural language" recited the following verse:

*Etam lokassa niyyānam;
akkhātam vo yathātatham.
Etam vo aham akkhāmi;
evam dukkhā pamuccati.*

Devotee Hemavata Deva, I have truthfully delivered to you this means of the eightfold Path, which can bring about escape from the (conditioned) world of three elements, *tedhātuka* (*saiikhāra*) *loka* such as *kāmadhātu*, the element of sensual pleasures, *rupadhātu*, the element of materiality, and *arupadhatu*, the element of immateriality. Since there can be escape from '*saṃsāra vatta dukkha*' only by way of this eightfold Path and since there is no other way of escape (eventhough you might ask a thousand times) I will only say to you that this eightfold Path is the only excellent Dhamma for escape from *saṃsāra vatta*. (That is to say: I will never teach you otherwise) (Or,) since there can be emancipation from *saṃsāra vatta dukkha* only through the eightfold Path and since there is no other way of emancipation, I will only speak of the eightfold Path as the only excellent Dhamma for emancipation from *saṃsāra vatta* to enable you, who have already realised the lower Path and Fruition, to realise the higher ones. (That is to say: never will I teach you otherwise)

The Devayakkhas became established as *Sotāpannas*

In this manner, the Buddha concluded the Dhamma Sermon perfectly well that was building up, with *Arahattaphala* as its pinnacle. At the end of the Sermon, the two Devas, Sātāgiri and Hemavata, became established in the *Sotāpatti-phala* along with their retinue of a thousand Devayakkhas. (That is to say, they all became *Sotāpanna Ariyas*, 'Noble Stream-enterers'.)

End of the catechism on *vaṭṭa* (round of suffering)
and *vivaṭṭa* (cessation of round of suffering)

Thereafter Hemavata Deva, being one who had by nature due respect and devotion for the Dhamma and being now established as a noble *Sotāpanna*, was not content with the Buddha's wonderful Dhamma which was perfect in letter and in spirit, and therefore desirous of knowing the two causes, namely, *Sekkhabhūmi Dhamma* (the cause of becoming lower Ariyas) and *Asekkhabhūmi Dhamma* (The cause of becoming Arahats), addressed the Buddha by reciting the following verse:

*Ko su'dha taratī ogham;
ko'dha taratī aṇṇavam.
Appatīthe anālambe;
ko gumbhīre na sīdati.*

Glorious Buddha, who, endowed with virtue of conduct in this world, is able to cross over the rough expanse of waters of the four floods? Who, endowed with virtue of conduct in this world, is able to cross over the wide and deep ocean of *samsāra*? Who can remain safe and sound without being drowned in the fathomless ocean of *samsāra* with nothing below to stand on and nothing above to hang on to? (*Sekkhabhūmi* was questioned by the first half of this verse and *Asekkhabhūmi* by the latter half).

Thereupon the Buddha recited the following verse as he desired to answer on *Sekkhabhūmi* put in the first half of the questioning verse:

*Sabbadā sīlasampanno;
paññavā susamāhito.
Ajhattacintī satimā;
ogham tarati duttaram.*

Devotee Hemavata Deva, a monk, who is endowed with morality at all times (without breach of precepts but with care to observe them even at the risk of his life); who is also endowed with mundane and supramundane knowledge; who is also steadfast with *Upacāra Samādhi* (Neighbourhood Concentration) and *Appanā Samādhi* (Attainment Concentration); who by means of *Vipassanā Ñāṇa* (Insight Wisdom) repeatedly meditates on the mental and physical aggregates known as *nīyakajjhata* applying the three characteristics; who also possesses mindfulness (*sati*) which enables him to take up incessantly the threefold training (*Sikkhā*) (i.e. *Sīla*, *Samādhi* and *Paññā*); he who is — thus endowed with these threefold *Sikkhā* of *Sīla*, *Samādhi* and *Paññā* — is able to cross over the rough expanse of waters of the four floods, which is hard for ordinary persons to do so.

After the Buddha had thus given the answer on of *Sekkhabhūmi*, he now recited the following verse in order to give an answer on *Asekkhabhūmi*:

*Virato kāmasaññāya;
sabba-saṃyojanātigo.
Nandībhava-parikkhīṇo;
so gambhīre na sīdati.*

Devotee Hemavata Deva, a monk who has accomplished complete abstinence from all the perceptions, accompanied by

craving for material objects of sensual pleasures; who has also broken and discarded the long thong of the ten attachments by means of the four Paths; in whom the three types of craving and the three states of existence, all collectively called *nandī*, have completely dried up; who is the Arahāt. fully endowed with these qualities, is one not drowned in the vast and fathomless ocean of *saṃsāra* with nothing below to stand on and nothing above to hang on to. (He has now reached with utmost ease the high land of *Sa-upadisesa* Nibbāna as his craving is exhausted and on the high land of *Anupadisesa* Nibbāna on account of the cessation of existence. Thus his landing is of utmost ease and comfort, and he is one who is not drowned.

End of Catechism on *Sekkhabhūmi* and *Asekkhabhūmi*

The two Devayakkhas returned home after singing eulogies

Thereafter Hemavata Deva eyed his friend Sātāgiri Deva as well as the retinue of the thousand Devayakkhas with delight and satisfaction, and sang the following five verses eulogizing the Buddha. Along with his friend Sātāgiri Deva and the retinue of the thousand Devayakkhas, he make obeisance to the Buddha with due respect and devotion and returned home. The five verses of eulogy and veneration were:

- (1) *Gambhīrapaññaṃ nipuṇatthadassim;*
akiñcanaṃ kāmahhave asattaṃ.
Taṃ passatha sabbadhi vippamuttam;
dibbe pathe kāmamānaṃ mahesiṃ.

O honourable fellow Devas, behold with your own clear eyes the Buddha of Gotama family, who is endowed with analytical wisdom with regard to such deep things as *khandha*, etc.; who thoroughly sees the significance of the questions presented by those of subtle intelligence; who is devoid of the minutest particle of the sevenfold evil of greed, hate, delusion, conceit, wrong view, bad conduct and defilement; who has no attachment for the twofold sensuality and threefold existence; who has full deliverance from the bonds of desire and passion for all sense-objects such as *khandha*, *āyatana*, etc., who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the code of moral precepts.

(2) *Anoma-nāmaṃ nipuṇatthadassim;
paññādadaṃ kāmālaye asattaṃ.
Taṃ passatha sabbaviduṃ sumedham;
ariye pathe kamamānaṃ mahesiṃ.*

O honourable fellow Devas, behold with your own clear eyes the Buddha of Gotama family, who has extraordinary epithets through undiminished attributes such as Sammāsambuddha, the Perfectly Self-Enlightened One, etc., who thoroughly sees the significance of the questions presented by those of subtle intelligence; who disseminate extraordinary knowledge by giving instruction in a sweet and pleasant voice so that others may be moral and knowledgeable; who has no clinging, with passion and wrong view such as "I" and "mine", to the various sensual objects craved for through passion and wrong view; who analytically knows all; who is endowed with the knowledge of the Perfections that forms the foundation of Omniscience; who is able to walk up and down on the divine road of the eight attainments; and who has sought noble qualities such as observance of the Code of Moral Precepts (*Sīlakkhandha*)

(3) *Sudittham vata no ajja;*

*suppabhatam suhullhitam.
Yam addasāma Sambuddham;
oghatiṇṇam anāsavam.*

O honourable fellow Devas, as we have had the good fortune of beholding the Buddha with our eyes that culminated in the attainment of the Path and Fruition; the Buddha who has crossed over the rough waters of the fourfold flood and who has the fourfold influx (*āsava*) gone off. Our sight of the Buddha, our opportune beholding of his person, has happened today indeed! Such arrival of the dawn, such a day-break leaving behind all gloom and blemishes has taken place indeed! Getting up from deep slumber, being wide awake from a sleep without greed, hate and bewilderment, has now been occasioned indeed!

(4) *Ime dasasatā yakkhā;
iddhimanto yasassino.
Sabbe tam saraṇam yanti;
tvaṃ no satthā anuttaro.*

Venerable Buddha of sun-bright glory, all these divine ogres who are endowed with supernatural powers derived from their past meritorious deeds; who possess plenty of excellent gains and retinue; whose number is one thousand, with their bodies infused with the spirit of the great supramundane refuge, approach together with us to seek protection believing you to be a shelter. You are our supreme teacher beyond compare who helps and advises us giving instruction so that we are able to build the first exquisitely decorated palace of the Noble Ones.

(5) *Te mayaṃ vicarissāma;
gāmā gamam nagā nagam.
Namassamānā Sambuddham
Dhammassa ca sudhammatam.*

Venerable Buddha of sun-bright glory, (from today onwards) those of us will move from one divine village to another, from one divine mountain to another, to proclaim like town-criers, exhorting people to walk the Path to Nibbāna and singing in praise of their respective glories of the three Gems; we shall proclaim making obeisance to the state of the Buddha with our clasped hands placed on our heads and our joyous devotion meant for the genuine Buddha, chief of the three worlds and full of immeasurable attributes and also to the state of the Dhamma, the good wayout from the round of suffering, of the Teaching which is tenfold, its constituents being the [four] Paths, the [four] Fruitions, Nibbāna and the mass of Dhamma units.

**Here ends the Story of Sātāgiri Deva King and
Hemavata Deva King (Hemavata Sutta).**

CHAPTER ELEVEN

TEACHING THE PRACTICE OF MORAL PERFECTION (FROM NĀLAKA SUTTA)

(Every time a Buddha appears, there usually emerges a monk who cultivates the practice of moral perfection (*Moneyya*). At the time when our Infinite and Supreme Buddha of the three worlds appeared, the monk who asked the Buddha about the practice of *moneyya* and who cultivated it was Monk Nālaka (nephew of Hermit Kāladevila) as already mentioned in pages 47-48 above. The account of the young man Nālaka having become an ascetic monkhood even before the appearance of Buddha has been given there.)

The Buddha (as aforesaid) delivered the sermon of *Dhammacakka* on the full-moon day of Āsāḷha and made the eighteen crores of Brahmas along with the Venerable Koṇḍañña Thera enter upon the path of emancipation, and on the fifth waxing moon of the said month he taught the five *Pañcavaggi* the *Anattalakkhaṇa Sutta* (the Discourse on the Doctrine of Non-self) and made them realise the Fruition of Arahatsip. And on the seventh waxing moon of the month of Āsāḷha, the Devas who had been in the audience listening to the sermon on *Dhammacakka* and who wished for the welfare of the Venerable Nālaka reported to him that the Buddha had already appeared and delivered the sermon on *Dhammacakka*, by saying: "Venerable Nālaka, the Buddha has already delivered the first sermon of *Dhammacakka* at Isipatana. Migadāya! The Buddha has in fact visibly appeared among humans, Devas and Brahmas!"

Ever since he became a recluse thirty-five years ago, the Venerable Nālaka had been awaiting the appearance of the Buddha: he had even abandoned the hereditary practice of immersion in water, bearing in mind: "If there is too much of immersion in water, the ears will get damaged. If the ears are damaged, the words of the Dhamma cannot be

heard, thereby depriving me of the Dhamma." On hearing the news given by the Devas, he was delighted and said to himself: "The time has indeed arrived of what my uncle Kāladevila Hermit had advised me." Then, on the seventh waxing moon of the month of Āsāḷha, he left Himavanta and proceeded to Isipatana Migadaya. On arrival there, he saw the Buddha sitting cross-legged on the eminent Buddha-seat, awaiting and expecting him: "Nālaka Hermit will arrive today. I will teach him the practice of Moneyya.", Nālaka was very much overwhelmed with faith and devotion; so he respectfully made obeisance to the Buddha and questioned him reciting two verses:-

*Aññatametam̐ vacanam̐;
Asitassa yathatātham.
Tam̐ tam̐ Gotama pucchāmi;
Sabbadhammāna pāragum.*

*Anagāriyupetassa;
bhikkhācariyam jigīsato.
Muni pabrūhi me puttho;
moneyyam̐ uttamam̐ padam.*

Exalted Buddha of Gotama lineage! I have personally found that the words spoken to me thirty-five years ago by (my uncle) Kāladevila Hermit are perfectly true (now that I can see the Buddha in person with my own eyes) And so, (in order to learn and practise) please allow me to question you, as Buddha, who has crossed to the other side and is accomplished in all the Dhammas in six ways¹.

¹Six ways: 1. *Abhiññā*: knowing with penetrative insight
2. *Pariññā*: knowing with full comprehension
3. *Pahāna*: Abandonment
4. *Bhāvanā*: Development
5. *Sacchikiriya*: Realization
6. *Samāpatti*: Attainment (*Aṅguttara Comnentary* vol II)

Venerable Buddha, Great Sage (*Mahāmuni*), being many times superior in attributes to the five Sages² (*Munis*)! please be kind enough to teach the noble Path leading to the realisation of the four *Magga Ñāṇas* by the recluse who has renounced worldly life and maintains himself on alms-food

Thereupon, the Buddha taught the Venerable Nālaka the practice of *Moneyya* in detail by means of twenty three verses beginning with '*Moneyyam te upannissam!*'

(Here, *Moneyya* means the four *Magga Ñāṇas*. Especially, *Arahattamaggañāṇa* is called *Moneyya*. So, it should be noted carefully that the noble and genuine practice leading to the realisation of the four *Magga Ñāṇas* is called *Moneyya Paṭipadā*.)

The twenty three verses of *Moneyya Paṭipadā* thus taught are given below in Pali verses and Myanma paraphrase.

(1) *Moneyyam te upaññissam;*
dukkaram durabhisambhavam.
Handa te nam pavakkhāmi;
santhambhassu dalho bhava.

My dear son Nālaka! I, the Buddha, will teach and make you understand clearly the *Moneyya Paṭipadā* which is not only

²Six kinds of Sages. (*Muni*)

- | | |
|-----------------------|--|
| 1. <i>Agāramuni.</i> | - Lay people having faith in the teaching of the Buddha. |
| 2. <i>Anāgāramuni</i> | - Monks |
| 3. <i>Sekhamuni</i> | - Seven kinds of noble disciples who have realised one of the stages of the four Supermundane Paths (<i>Magga</i>) and the three lower Fruitions (<i>Phala</i>). |
| 4. <i>Asekhamuni</i> | -Arahats. |
| 5. <i>Paccekamuni</i> | -Private Buddhas. |
| 6. <i>Munimuni</i> | -Buddhas |

See also Anudīpanī of this Volume

difficult to put into practice even with great effort but also difficult of plunging into it. (What is meant is this: Nālaka, my dear son! The *Moneyya Patipada* questioned by you is the kind of practice which is difficult of practising and of being accomplished since it has to be practised without any arising of *kilesa* in one's mind and with steadfast zeal starting from the time when one is still an ordinary worldling (*puthujjana*).

My dear son Nālaka (get ready!) I, the Buddha, will teach you the *Moneyya Patipadā* in detail. (You, my son, have merit (*kusala*) already accumulated.) So you, my son, exert and practise with steadfastness and unrelenting zeal keeping yourself firm by means of diligence (*virīya*) to do what is difficult of doing.

(2) *Samanābhāgaṃ kubbetha;*
gāme akkuttavanditaṃ.
Manopadosaṃ rakkheyya;
santo anuṇṇato care.

My dear son Nālaka, you should endeavour to treat (all people) in towns, villages and rural areas equanimously with no disliking (hatred) and with no love whether they hurt you by abusing in anger or whether they make obeisance to you with due respect and devotion. One who is virtuous should guard against bearing ill-will (because of being hurt and abused). You should endeavour not to become conceited in the least because of being treated with due respect and devotion. (What is meant is this— You should check your anger when the people of towns, villages and rural areas offend and abuse you. You should not become elated with pride even when a king bows before you respectfully. In this manner, you should treat them all evenly without disliking and without love whether they abuse you or treat you with respect.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to towns and villages.)

(3) *Uccāvacā niccharanti;
dāye aggisikhūpama.
Nāriyo muninṃ palobhenti;
tā su tam ma palobhayuṃ.*

My dear son Nālaka, in the forest also, various objects of sense burning like flames are apt to appear. (Or, when a forest fire, breaks out flames come up in varied forms, such as flames with and without smoke, flames of blue, yellow and red colours, big or small etc.; likewise, there are in a forest sense objects, some fearful, some pleasant, some detestable and some perplexing, such as humans, ogres, lions, leopards, tigers, various kinds of birds, various sounds or noises produced by them, fruits, flowers and buds (Of these various kinds of sense-objects which appear) women who have come for merry making in the parks and forests, women collecting firewood, plucking flowers, plucking vegetables and gathering fruits are likely to allure the solitary monk with smiles, taunts, tears and garments in disorder. Do not let such women tempt you, my son. (What is meant is this: endeavour to conduct yourself so that such women cannot entice you.)

(With this verse, the Buddha taught for abandonment of *kilesa* which arise in relation to forest:)

(4) *Virato methunā dhammā;
hitvā kāme paropare.
Aviruddho asāratto;
pānesu tasathāvare.*

(5) *Yathā ahaṃ tathā ete;
yathā ete tathā ahaṃ.
Attānaṃ upamaṃ katvā;*

na haneyya na ghātaye.

My dear son Nālaka, besides discarding all kinds of sensual objects (*kama āramamanas*) good or bad; you, dear son, should also be one who avoids and stays away from sexual intercourse. You should not in the least entertain ill-will towards those (belonging to another faction) and you should not in the least have liking and attachment to those (belonging to your own faction); and, placing yourself as an example (having fellow-feeling) thus: "Like myself, these beings desire to live long, not to die; they desire happiness, not suffering. Like them, I also desire to live long, not to die, desire happiness, not suffering, you should not yourself kill or hurt, *Puthujjanas*, *Sotāpannas*, *Sakadāgāmis* and *Anāgāmis* who are not yet free from *taṇhā* (*tasa sattas*³) and Arahatts who are already free from *Taṇhā Lobha* (*thāvara sattas*⁴) Neither should you employ others to kill or hurt.

(In these verses the Buddha taught (moral practice of restraint (*Indriyasamvarasīla*) by means of the phrase: "*hitvā kāme paropare*, discarding all kinds of sensual objects good or bad. "The Buddha taught the practice of fundamental precepts (*Pātimokkhāsamvarasīla*) laid down for monks, by means of the remaining words beginning with abstinence from sexual intercourse and abstinence from taking life.)

(6) *Hitvā icchaṇca lobhaṇca
yattha satto puthujjano,
Cakkhumaṃ patipajjeyya;
tareyya narakam imam.*

My dear son Nālaka, the worldly remain attached to the four requisites of robe, alms-food, lodging and medicine which are

³*Tasā sattas*

- Frightened beings.

⁴*Thāvarā sattas*

- Unfrightened beings (Arahats)

See Vol. I. Pt 1. p 330

objects of sensual pleasure for the ascetics. You, dear son, should abandon the desire (*icchā*) for the four requisites of robe, alms-food, lodging and medicine, objects of sensual pleasure for ascetics before they are obtained; if they are already acquired you should do away with greed (*lobba*) which hinders the wish to give them away in charity. Being one possessing the eye of wisdom, you should endeavour to cultivate the noble *Moneyya Paṭipadā* which has already been taught, is being taught and is to be taught. If you thus endeavour to practise, you can overcome the craving for the four requisites, which leads to wrong livelihood (*micchajiva*) called naraka abyss because of difficulty in filling it.

[With this verse, the Buddha taught the moral practice of living a life of purity (*Ājīvapārisuddhisīlā*) with special reference to the removal of attachment to and craving for the four requisites.]

(7) *Umīdaro mitāhāro;*
appicchassa alolupo.
Sadā icchāya nicchāto;
aniccho hoti nibbuto.

My dear son Nālaka, an ascetic desirous of cultivating the *Moneyya Paṭipadā* should have a lean stomach (by eating four or five morsels less of the alms-food legitimately received; (*dhammiyaladdha*) (It is not enough by merely eating four or five morsels less); but you should also be one who eats the food only after due reflection on the advantages and disadvantages of the food eaten (*Paccavekkhanā*). (Still it is not enough yet) You should also be one who is endowed with the four kinds of contentment which is desiring little or nothing, (*appiccha*.) namely, (1) having little or no greed concerning the four requisites (*paccaya appiccha*); (2) having little or no desire to let others know that you are practising the noble (*dhutaṅga appiccha*); (3) having little or no desire to let others know that

you possess wide knowledge and learning of the Scriptures (*pariyatti appiccha*); (4) having little or no desire to let others know that you have realised the extraordinary Dhamma of *Maggaphala* (*adhigama appiccha*). (still it is not enough) By means of *Arahattamagga* you should strive for the total removal of self indulgence (*taṇhā*). When you have become one who is thus free from greed and craving (*loluppa taṇhā*) you will become one with no desire and excessive craving (*lucchā lobhataṇhā*) for the four requisites unlike one who is perpetually afflicted with extreme hunger and you are then devoid of hunger (*kilesa*). With no such affliction you emerge as an individual in whom all the heat of *kilesa* has been extinguished.

{ With this verse the Buddha taught the precept regarding dependence on requisites *Paccayasammissita Sīla* (OR, (precept regarding possession of requisites *Paccaya-paribhoga Sīla*) beginning with knowledge of moderation regarding food (*Bhojane mattamuta*) }

(8) *Sa piṇḍacāraṃ caritvā;*
vanantamabhihāraye.
Upatthito rukkhamūlasmin;
āsamūpagato Muni.

(9) *Sa Jhānapasuto dīro;*
vanante ramhito siya.
Jhāyetha rukhamūlasmin;
attānamabhito sayam

My dear son Nālaka, the monk who practises the *Moneyya Paṭipadā* should go only to his place in the forest after going round for alms and after eating his meal). (without staying long to talk to the people, etc.). The monk who practises *Moneyya Paṭipadā* should remain sitting at the foot of a tree or in his own place (on reaching the forest)

[Here, by means of the words: "After going round for alms-food", *Pinḍapātā dhutaṅga* is indicated. The monk who practises *Ukkatṭhapinḍapātādhutanga* has also to practise *Sapadānucārika Dhutaṅga*, *Ekasanika Dhutaṅga*, *Pattapindika Dhutanga*, *Khalupacchābhattika Dhutanga*, *Ticīvarika Dhutaṅga* and *Pamsukūlika Dhutaṅga* and so the six *Dhutangas* are also being indicated thereby.

(By means of the words: "should go only to his place in the forest", *Arannikaṅga Dhutaṅga* is indicated. By means of the words: "Should remain sitting at the foot of a tree or in his own place", *Rukhamūlika Dhutaṅga* and *Nesajjika Dhutaṅga* are indicated. Since these ten *Dhutaṅgas* are taught in regular order, the three *Dhutaṅgas*, namely *Abbhokasika Dhutaṅga*, *Yathasanthātika Dhutaṅga* and *Susāna Dhutaṅga*, are also being appropriately indicated. This being so, the Buddha taught Nālaka Thera the thirteen *Dhutaṅgas*⁵ by means of this verse)

My dear son Nālaka, the ascetic who is engaged in the thirteen *Dhutaṅgas* and practises the noble *Moneyya Paṭipadā* strives hard to realise the mundane jhana not yet realised and to exercise control, with five-fold masteries (*vasibhāvus*) over mundane jhanas that he has already acquired. Attaining thereby Absorption Concentration (*Appanā Samādhi*) he should take delight in the quietude of the forest away from human noise. (It will not yet do by merely cultivating the mundane Jhāna only.) He should dwell at the foot of a tree in the forest also delighting himself with absorption in the Supramundane Jhāna associated with *Sotapāṭti Magga*, etc.)

(By means of this verse, the Buddha taught the joy of living in the forest dwelling by strenuously cultivating mundane and Supramundane Jhānas as well as *Arahattaphala*.)

⁵For thirteen *Dutaṅgas* see Vol I, Pt II p 52.

The Venerable Nālaka, on hearing these discourses became exceedingly enthusiastic to enter the forest and practise the *Paṭipadā* even without taking food. It is not however possible to devote oneself to the practice of the Dhamma without taking food. True, he who practises the Dhamma without taking food can not live long. In fact, one should search for food without causing *kilesa* to develop. Thus searching for food without developing *kilesa* is a proper act in the Sāsana. So, being desirous of preaching the Venerable Nālaka the practice of going round for alms-food and with a view to assure him thus: "In the days to follow, you can enter towns and villages and go round for alms; but you should not let *kilesa* develop"; the Buddha recited the following six verses. which could finally enable him to realise *Arahattaphala*.

(10) *Tato ratyāvivasāne;
gāmantaṃ abhihāraye.
Avhānam nābhinaṇdeyya;
abhihāraṇca gāmato.*

My dear son Nālaka, when the practice of *Moneyya Paṭipada* (by going only to his place in the forest after collecting food) is over, in the days that follow too, the ascetic should proceed to the village for collecting alms-food. After night time has passed and day time sets in, prior to going on alms-round, he should attend to duties such as those to be performed in his dwelling place or concerning the pagoda precincts (*cetiyaṅgawa vatta*), etc., and observing physical (*kaya*) and mental (*citta*) aloofness (*viveka*)⁶ should cultivate meditation on the way to and back from the village of his alms-round)

On arrival in the village, you should not delight in and accept the meal offered by invitation: "Venerable sir! Kindly come and have alms-food in our house.", (i.e. the alms-food received while

⁶Three kinds of *viveka*, see Vol I. Pt II p 89. fn 3

thinking and doubting: "Will this house offer or not offer alms-food to me? Will good food or bad food be offered?" (If in case the donors offer alms-food by snatching the alms-bowl and filling it to the full, you may take such alms-food to sustain your practice of the Dhamma. It will not affect the practice of *Dhutaṅga*. But you should not enter the village with the expectation of receiving such alms-food.)

[The alms-food with a variety of dishes brought by donors and offered to the *Moneyya* ascetic without inviting him to their houses after he enters the village and even before he goes round for alms from house to house is called *Abhihara* food. Not a single particle of such alms-food should be accepted (even though it is offered with many hundreds of dishes) (What is meant is that the alms-food should be obtained only by going round from house to house.)]

(11) *Na Muni gamamagāmma;*
kulesu sahasā care.
ghāsesanaṃ chinnakatho;
na vācam payutaṃ bhane.

My dear son Nālaka, when the ascetic practising the *Moneyya Paṭipadā* has entered the village, he should not mix with the male and female donors who are not compatible with the *Sāsana* in weal or woe. He should behave like a dumb person and should not give hints speaking indirectly with signs and tricks in order to have alms-food.

(12) *Alatthaṃ yaḍidaṃ sādhu;*
nālatthaṃ kusalaṃ iti.
Ubhayaṇeva so tādi;
rukkaṃ vupanivattati.

My dear son Nālaka, when the ascetic practising the *Moneyya Paṭipadā* enters the village and goes round for alms, he should

consider that "It is good" if he receives even a small quantity of food and that "it is not bad" if no food is received: he should not be affected by receiving or not receiving alms. Being possessed of *Tādi Guṇa* (quality of being like the earth, namely, endurance or forbearance; quality of being like a mountain, namely, steadiness or fortitude) he should depart from the donor's house. (with equanimity and entertaining neither hatred nor love for not receiving or for receiving alms, in the same way as a man looking for fruit approaches a tree and departs from it without liking or disliking for getting or not getting fruit]

(13) *Sa pattapāṇi vicaranto;*
amūgo mūgasammato.
appaṃ dānaṃ na hīleyya;
dātāraṃ nāajāmiyā.

My dear son Nālaka, the said *Moneyya* ascetic going round for alms, hugging the alms-bowl should behave in such a way that the people will think he is dumb although he is not (What is meant is that he should not make random talk). When only a little is given in charity, it should not be despised; and the donor should not be (condemned) for giving merely a little.

(14) *Uccā vacā hi paṭipadā;*
Samaṇeṇa pakāsitā.
na pāraṃ diguṇaṃ yaṃti,
nāyidam ekaguṇaṃ mutam

My dear son Nālaka, when the *Moneyya* ascetic becomes fully accomplished in the mode of conduct in receiving alms as already stated he should not be content with this much but he should endeavour and become accomplished in the practice of the *Paṭipadā* which is exceedingly noble. (True! The *Sāsana* has as its essence the practice of *Paṭipadā* What is meant is The practice of *Paṭipadā* is the essence of the *Sāsana*. Only when *Paṭipadā* is practised, the essence of the *Sāsana* will be

attained.) The Buddha has taught the said noble practice leading to *Magga* in two ways, superior and inferior.

(To elucidate: The period from the moment the ascetic Dhamma is first developed and practised up to the moment the five hindrances *nīvaranas* are removed is called *Paṭipadā Khetta*, the domain of *Paṭipadā*. If in this period the five *nīvaranas* are removed with ease and without trouble, it is called *Sukhāpaṭipadā*. If the *nīvaranas* have to be removed after practising strenuously and with difficulty, it is called *Dukkāpaṭipadā*. The period from the moment the five *Nīvaranas* have been removed to the moment *Magga Ñāṇa* is realised is called *Abhiññākhetta*, the domain of *Abhiññā* (*Vipassana Nana Panna*). The *Vipassanā-Ñāṇas* which realise *Magga Ñāṇa* quickly after the five *Nīvaranas* have been removed are called *Khippābhiññā*. If *Magga Ñāṇa* is realised rather tardily the said *Vipassanā Ñāṇas* are called *Dandhābhiññā*.

(1) When some individuals practise the ascetic Dhamma, they realise *Magga Ñāṇa* quickly after having removed the five *nīvaranas* without trouble and with ease; the *Paṭipadā* of such individuals is called *Sukhapāṭipadākhippabhiññā*. (The Buddha taught that this kind of *Paṭipadā* is the superior type.) (2) Some, however, realise *Magga Ñāṇa* tardily after having removed the five *nīvaranas* with ease; the *Paṭipadā* of such individuals is called *Sukhapāṭipadādandhabhiññā*. (3) Some realise *Magga Ñāṇa* quickly after having been able to remove the five *Nīvaranas* by practising strenuously and with difficulty; their *Paṭipadā* is called *Dukkāpaṭipadākhippabhiññā*. (4) Some realize *Magga Ñāṇa* tardily after removing the *nīvaranas* by practising strenuously and with difficulty; their *Paṭipadā* is called *Dukkāpaṭipadādandhabhiññā*. (The Buddha preached that these three kinds of *Paṭipadā* numbered 2,3,4 are the inferior types.)

My dear son Nālaka, in reaching the other Shore which is Nibbāna by means of these two superior and inferior types of *Paṭipadā* it is not that Nibbāna is achieved twice through single *Magga Ñāṇa*. (Just by realising *Magga Ñāṇa* once, the *kilesa* which it should eradicate is completely removed; and therefore that *kilesa* will not again occur in the continuum of the Aggregates *Khandā santāna*, hence the Buddha's teaching: "It is not that Nibbāna is achieved twice through single *Magga Ñāṇa*). Nor Nibbāna is the kind of Dhamma which can be completely realised only once (by means of single *Magga Ñāṇa*). (All the *kilesas* cannot be totally removed by means of single *Magga Ñāṇa*; they can be done so separately and respectively only by means of the four *Magga Ñāṇas* each annihilating its share of *Kilesa* leaving nothing unannihilated. Hence the Buddha means to say "Nibbāna together with the realization of *Arahattaphala* cannot be attained once and for all by means of one single stroke of *Magga Ñāṇa*). This can be accomplished only by means of four-fold *Magga Ñāṇa*.

(15) *Yassa ca visatā natthi;
chinnasotassa bhikkhuno.
Kiccūkiccappahīnassa;
parilāho na vijjati.*

My dear son Nālaka, a certain *Moneyya* ascetic [who has practised the *Paṭipadā*, which is appropriate for him out of the two types already stated, till the attainment of Arahatsip, is free from one hundred and eight kinds of expansive, wide ranging *tanhā* (having completely removed them by means of the *Arahatta Magga*). In the mind continuum of the *Moneyya* ascetic who has thus completely cut off the current of *kilesa* (through *Arahatta Magga*) and who has also done away with all acts of merit and demerit, there is not the slightest heat generated by *rāga* and by *dosa*.

(By this verse, the benefit of the *Paṭipadā* is indicated)

On hearing these verses, the Venerable Nālaka thought thus: "If the *Moneyya Paṭipadā* is only this much, it is quite easy and not difficult I might perhaps be able to fulfill it without difficulty, without discomfort but with ease. Therefore, the Buddha, who desirous of letting the Venerable Nālaka know thus: "My dear son Nālaka, the *Moneyya* practice is not as easy as you have thought. It is a practice which is really difficult.", recited this verse:

(16) *Moneyyam te upannissam;*
Khuradhārupamo tave.
Jivhāya tālū mūhacca;
udare saññāto siyā

My dear son Nālaka, I will let you know more about the *Moneyya Paṭipadā*. The ascetic practising the *Moneyya Paṭipadā* should be one comparable to the blade of a razor. (The meaning is As a person licking the honey smeared on the blade of a razor has to be careful and guard himself against the risk of his tongue getting cut, the *Moneyya Paṭipadā* ascetic who makes use of the four requisites righteously acquired by him should guard his mind against the danger of it being defiled by *kilesa*. True! It is difficult to acquire the four requisites by pure means. Having acquired them, it is also difficult to make use of them in a blameless manner. So, the Buddha taught only *Paccaya-sannissita Sīla* repeatedly

My dear son Nālaka, the ascetic practising the *Moneyya Paṭipadā* should restrain his stomach by pressing the tongue against the palate (i.e by making a clicking sound with the tongue), doing away with the desire for taste (*rasataṇhā*) and not using the four requisites obtained by wrongful mode of livelihood (*micchājīva*). (It means to say that if alms-food to be acquired righteously *dharmiyaladda* is not available for the stomach, he should forbear by avoiding *rasataṇhā* and by grinding his teeth making a clicking sound with the tongue. By

no means should he make use of requisites obtained wrongfully.)

(17) *Ālinacitto ca siyā;*
Na cāpi bahu cintaye.
Nirāmagandho asito;
Brahmacariyaparāyato.

My dear son Nālaka, the ascetic practising the *Moneyya Paṭipadā* should be one who is diligent (engaging himself incessantly in deeds of merit. He should not trouble the mind with diverse problems relating to friends and relatives and towns and villages. Without the foul odour of *kilesa* and without being attached to various existences through craving and wrong view, he should be one who leans and rely on the noble *Paṭipada* which is the three *sikkhās*⁷ (training in morality, mentality and wisdom). taught by the Buddha.

(18) *Ekāsanassa sikkheya;*
Samañūpasanassa ca.
Ekattaṃ monamakkhātani;
Eko ce abhirumissasi.
Atha bhāhisi dasa disa

My dear son Nālaka, the monk practising the *Moneyya Paṭipadā* should endeavour and practise to stay quietly in solitude without any companion and to contemplate (repeatedly and strenuously) the thirty eight objects for meditation (*kammathānā arammanā*⁸) of the ascetics. [(Here, the Buddha taught the physical seclusion by staying alone, (*kāyaviveka*) and the detachment of the mind by contemplating the meditation objects (*cittaviveka*)]. Thus I, the

⁷Three *sikkhās*: see vol I, Pt II, p 35. fn I

⁸The subjects of meditation are given as 40 in the Piṭaka. namely:

Kasiṇa 10. *Asubha* 10. *Anussadi* 10. *Brahmavihāra* 4. *Arūpayatana* 4. *Ahārepatikūlasaṇṇā* 1. *Catudhātuvavatthōna* 1

Buddha, teach that staying alone by maintaining *kāyaviveka* and *cittaviveka* is the *Moneyya Paṭipadā*. My dear son Nālaka, if you can take delight in staying alone without any companion maintaining *kāyaviveka* and *cittaviveka*, you will become renowned in all the ten directions.

(19) *Sutvā dhīrāna nighosam;*
Jhāyīnam kamaṇḍinam.
Tato hīrīca saddhaṇḍica;
bhiyyo tubbatha māmako.

My dear son Nālaka, if and when you hear the cheers and praises of the wise and noble people who have done away with material objects of sensual pleasure (*vatthu kāmās*) and defilements of sensual pleasure (*kilesa kāma*) by repeated contemplation of objects (*arammanupanijjhāna*) and close observation of their characteristics (*Lakkhaṇupanijjhāna*), you, dear son, should not be distracted by those cheers and praises but should more strenuously than before develop moral sense of shame (*hīrī*) and should also have absolute faith (*saddhā*) in this *Moneyya Paṭipadā* as the noble practice for complete freedom from *samsāra* and develop the practice of final emancipation (*niyyānika*). If you do so, you will become a genuine son of mine, the Buddha's

(20) *Tam nadihi vijānātha;*
sobbhesu padaresu ca.
Saṇatā yanti kusobbhā;
Tiṇhi yantimahodadhī.

My dear son Nālaka, you should know that the subject matter of the exhortation (namely, "You should not be distracted by the cheers of the wise but you should develop more and more *hīrī* and *saddhā* in greater momentum"), as already taught by me, must be understood by the examples of large rivers and by small creeks and streams. The waters in small creeks and

streams flow away noisily. The waters in such large rivers as Gaṅgā, however, flow on silently without making any noise. (What is meant is that: One who is not a genuine son of mine, the Buddha's, like small creeks and streams is agitated and excited: "I am one who practises the *Moneyya Paṭipadā*". One who is a genuine son of mine, the Buddha's, however, cultivates these two Dhammas of *hiri* and *saddhā* and like large rivers remains silent, humble in mind.

(21) *Yadūnakam tam saṇati;
yam pūram santameva tam.
Addhakumbhūpamo bālo
Rahado pūrova paṇḍo.*

My dear son Nālaka, (What I, the Buddha, should like to give one more example and point out in another way is:) A jar which is not full with water and deficient makes noise with the water splashing from side to side. That which is full with water is quiet without making noise. A foolish person is like the jar making noise with half-filled water. A wise man is like a large jar full of water.

Here, there is the likelihood of the question being raised thus: "If a foolish person is not quiet and makes noise like a jar not full with water and if a wise man does not make noise and is quiet like a large jar full of water, why is it that the Buddha talks much in his endeavour to teach the Dhamma?"; and so, the Buddha delivers these last two verses -

(22) *Yam samaṇo bahuṃ bhāsati;
upetaṃ atthasaññitam.
jānam so dhammaṃ deseti;
janam so bahu bhāsati.*

(23) *Yo ca jānam sanyatallo;
jānam na bahu bhāsati.*

*sa muni monam arahati;
sa muni monamajjhagā.*

My dear son Nālaka! I, the Buddha, a noble ascetic as I am, speak mostly words which are full of sense and meaning and beneficial. (It is not that these words are spoken with a fickle mind which is distracted (*uddhacca*). In fact, I, the Buddha, as a noble ascetic discerning through knowledge and wisdom what is profitable and what is not teach only the (profitable) Dhamma. (Even though the Dhamma is sometime taught all day long, it is not purposely done so just to pass the time.) In teaching the Dhamma, it is done only by knowing distinctly thus: "This Dhamma is for the benefit and welfare of this person. That Dhamma is for the benefit and welfare of that person." (What is meant is: It is not that the Buddha utters unsubstantial words just because he is by nature talkative)

My dear son Nalaka, the ascetic practising the *Moneyya Paṭipadā* is deserving of the practice only if, understanding the Dhamma analytically discerned and taught by me (by means of knowledge and wisdom capable of breaking up the *kilesa* (*Nibbedhābhagiya Nāṇa Paṇṇā*) and taking care to keep it well guarded, he does not talk too much (speaking words which he knows cannot be of benefit to beings). (It is not merely that he deserves) In fact, the Moneyya ascetic can surely realise *Arahatta Magga Nāṇa*

In this manner, the Buddha concluded the delivery of the noble *Dhamma* concerning the *Moneyya Paṭipadā* which has *Arahatta Phala* as its ultimate achievement

The three instances of the Venerable Nālaka having little desire.

Upon hearing thus the Buddha's discourses on *Moneyya Paṭipadā* which has *Arahatta Phala* as the ultimate achievement, the Venerable

Nalaka Thera became one who had little desire to engage in three matters: (1) Seeing the Buddha; (2) Hearing the Dhamma; and (3) Asking questions concerning the *Moneyya Paṭipadā*. To elaborate:

(1) At the end of his hearing of the Dhamma concerning the *Moneyya Paṭipadā*, the Venerable Nālaka Thera was very much pleased and delighted and, after making obeisance to the Buddha to his heart's content, he entered the forest. After entering the forest, such a wish as: "It will be good if I can once again see the Buddha!" did not occur in his mind continuum even once. This is the instance of the Venerable Nālaka having little desire to see the Buddha.

(2) In the same way, such a wish as: "It will be good if I can once again listen to the Dhamma!" did not occur in the mind continuum of the Venerable Nālaka Thera even once. This is the instance of the Venerable Nālaka having little desire to hear the Dhamma.

(3) Likewise, such a wish as: "It will be good if I can once again address and question the Buddha on the *Moneyya Paṭipadā*!" did not occur in the mind continuum of the Venerable Nālaka Thera even once more. This is the instance of the Venerable Nālaka having little desire to question on the *Moneyya Paṭipadā*. Being the one and only individual and disciple of distinction (*Puggalavisesa* and *Sāvakaṭṭhā*) who emerges with the appearance of each Buddha, he was contented and his wish was fulfilled even with seeing the Buddha just once, with hearing the Dhamma also only once and with asking about the *Moneyya Paṭipadā* also only once; and so he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions again. It is not for want of faith that he had no more wish to see the Buddha, to listen to the Dhamma and to ask questions.

The Venerable Nālaka becoming an Arahatta

In this manner, the Venerable Nālaka Thera, being endowed with the three instances of having little desire, entered the forest at the foot of

the mountain and stayed in one grove only for one day not remaining there for two days; stayed at the foot of a tree also only for one day, not for two days, and went round for alms in a village only for one day, not repeating the round the next day. In this way, he wandered about from one forest to another forest, from the foot of one tree to the foot of another tree and from one village to another village and practised the *Moneyya Paṭipadā* suitable and appropriate for him; and before long he attained the *Arahatta Phala*

**The three kinds of individuals practising
Moneyya Paṭipadā (*Moneyya Puggalas*) and
the Venerable Nālaka Thera's *Parinibhāna*.**

There are three kinds of individuals practising the *Moneyya Paṭipadā*, namely (1) *Ukkatṭhapūggala* practising the *Paṭipadā* with the greatest effort, (2) *Majjhimpuggala* practising it with medium effort and (3) *Mudumpuggala* practising it with only little effort.

Of the said three kinds, (1) *Ukkatṭhapūggala* practising the *Paṭipadā* with the greatest effort lives only for seven months; (2) *Majjhimpuggala* practising it with medium effort lives only for seven years; and (3) *Mudumpuggala* practising with only little effort lives only for sixteen years

Of the said three kinds of *Moneyyapuggalas*, this Venerable Nālaka was an *Ukkatṭhapūggala* who practised the *Paṭipadā* with the greatest effort. And so, reflecting and knowing that he would remain alive only for seven months and that his *Āyusaṅkhāra* (continuum of life vitality, *jīvitindriya*) would come to an end, he took bath to make the body clean. And then, wearing the lower robe correctly and neatly and girdling it with the waist-belt and then putting on the upper robe together with the big robe he faced in the direction of Rājagaha where the Buddha was dwelling and made obeisance to the Buddha in the five-fold posture of worship the two hands, the two knees and the

forehead touching the ground. And then raising the joined hands in adoration, standing erect and leaning against the mountain by the name of Hinglaka, he attained *Parinibbāna* which was the cessation and the end of existence.

Construction of a shrine (Cetiya) over the Relics.

Thereupon, the Buddha knowing the Venerable Nālaka Thera's attainment of *parinibbāna*, proceeded to the said place in a company of bhikkhus and had the remains cremated under his personal supervision. And then, after supervising the collection of the relics and the construction of a shrine over them, the Buddha returned to Rajāgaha city.

End of teaching the *Moneyya Paṭipadā*.

CHAPTER TWELVE

YASA, SON OF A RICH MERCHANT, BECOMING A BHIKKHU

While the Buddha was taking up his residence at Isipatana Deer Park near Bārānasī for his *vassa*-observance after his delivery of the *Dhammacakkapavattana* and *Anattalakkhaṇa Suttas* to the *Pañcavaggi* monks and the *Nalaka Sutta* to the Venerable Nalaka Thera and had thereby brought about their emancipation, there lived one Yasa of high birth, son of Sujāta of Sena Nigama (the giver of the ghana milk food to the Buddha) and the wife of a rich merchant of Bārānasī; besides being gentle and tender in deed, speech and thought, he possessed a large amount of wealth and a great number of followers.

The rich merchant's son Yasa owned three mansions: one for residence in winter, another for residence in summer and the third for residence in the rainy season. As it was then the rainy season (when the Buddha was staying in the Deer Park), the rich merchant's son Yasa was residing in the mansion suitable for that period; during the whole of the four rainy months he was surrounded by dancers skilled in music, dancing and singing. There was not a single male person in the whole mansion! All the inmates, the door-keepers and entertainers included, being women, he remained indulging in the exceedingly grand luxury of sensual pleasures inside the mansion without even going downstairs. (His wealthy father intending "My son who is enjoying the luxury of this much grandeur should not at all become abhorrent of and frightened by the sight of any male person", appointed and assigned only women to attend to many and diverse duties inside that huge mansion.)

One day, while thus indulging with relish in the grand luxury of sensual pleasures only with womenfolk who were playing the five kinds of musical instruments, singing and dancing, Yasa fell asleep early. Since there was no need for them to entertain and comfort him while he

was asleep, the dancers themselves also went to sleep, some embracing or hugging their respective instruments and others using them as pillows. The inside of the main theatrical hall was illuminated brilliantly with the light from the oil-lamps which were kept ablaze throughout the night.

Then Yasa woke up from his sleep before others, and saw his retinue of dancers fast asleep most abominably, as if in a graveyard, some hugging the harps, some with the *muyo* drums slung over their shoulders, some embracing the *pharsi* drums, some with their hair dishevelled, some with saliva trickling out from their mouths and the rest mumbling deliriously. On seeing them, the disadvantageous nature (*ādinava*) of sensual pleasures (*kāmaguṇa*) became apparent to him. Thus he gradually felt bored to death by such pleasures.

Thereupon, being very much overcome with *saṃvega* he breathed forth all by himself the *udāna* thus: "*Upaddutāṃ vata bho! upassatthāṃ vata bho!*" , "Oh! All kinds of *kilesa* are hurting and oppressing the wretched body, this large source of *dukkha*, of all including myself, Oh! All kinds of *kilesa* are tormenting and oppressing the wretched body, this large source of *dukkha* of all including myself!"

The rich merchant's son Yasa, (being tired of his own experience with sensual objects), rose from his sleeping couch (without letting any one know), put on his golden footwear and left the place. On reaching the door of the house, he quite easily took his departure from the house as Devas had kept the door open in advance, intending: "Let no one obstruct Yasa's way to monkhood." In the same manner, the guardian Devas of the town had kept the town-gate open, on reaching which he quite easily left the town without any trouble or hindrance and proceeded on his journey and eventually arrived early at Deer Park near Baranasi.

the rich merchant's son Yasa approaching from a distance, he came from the walk and sat in the place suitably prepared for the Buddha. Thereupon, on getting close to the Buddha, Yasa again breathed forth the very words of the *saṃvega udāna* he had uttered before.

Thereupon, the Buddha addressed the rich merchant's son Yasa with words of welcome and of encouragement thus: "My dear son Yasa, this Dhamma of Nibbāna which I, the Buddha, already know is the Dhamma which is not tormented and oppressed by any kind of *kilesa*. My dear son Yasa, come! You, my dear son, sit here! I, the Buddha will teach you, my dear son, the good Dhamma leading to Nibbāna. Thereupon, Yasa was pleased and delighted that "This Dhamma of Nibbāna realised by the Buddha is the Dhamma free of torment and oppression from a variety of *kilesa*". So, taking off his golden footwear from his feet, approached the Buddha respectfully made obeisance and took his seat at an appropriate place.

Thereupon, the Buddha taught the rich merchant's son Yasa who was already seated at an appropriate place, the course of moral practices leading to the Path and Fruition (*Magga-P'hala*) (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality (*Sīla-kathā*), (3) the Dhamma relating to happy destination such as celestial abode (*Sagga-kathā*) and (4) the Dhamma relating to the good path and line of conduct for the realization of *Magga-P'hala* and *Nibbana* (*Magga-kathā*).

Dāna-kathā

Dāna-kathā, the Dhamma concerning charity: a good deed of *Dāna* is the cause of happiness in the present existence, in the next existence and of the bliss of Nibbāna. It is the primary cause of all kinds of pleasures of humans and Devas. It is also the source of material sense-objects (*ārammaṇa-vatthus*) and the well-being resulting from the use of these objects. For beings endangered by misfortune, it is also a good

guardian, a place of safety, a resort, and refuge. In the present existence as well as in the next, there is nothing like *Dāna* to lean on, to stand on, to cling to as a good guardian, a place of safety, a resort, and refuge.

Truly, this deed of *Dāna* is like the gem-studded Lion Throne, for it is to lean on, like the great earth, for it is to stand on; like the rope for the blind to hold on as a support, for it is to cling to. To continue: This meritorious act of *Dana* is like the ship for crossing over the misery of suffering (*apāyabhūmi-duggati*). It is also like an army commander of valour in the battle field since it can ward off or give relief from the danger of the enemies such as *lobha* and *macchariya*, etc. It is also like a well-guarded city since it can give protection from the danger of poverty. It is also like a lotus-flower (*paduma*) since it is not smeared with the dirt of unwholesomeness (*akusala*) such as jealousy (*issā*) and stinginess (*macchariya*). It is also like fire since it can burn the rubbish of *akusala* such as *issa* and *macchariya*. It is also like a poisonous snake since it is of difficult access to the unwholesome enemies. It is also like a lion-king since it can free one from fear. (The donor has no need to be afraid of any enemy in the present existence, much less so in the next.) Being of enormous strength, it is like a large elephant. (The donor is blessed with good friends and associates in the present existence. He is also one who will have great physical and mental strength in the next existence.) It is like a bull (*usabha*) of pure white colour since it is considered by learned persons as a sign of auspiciousness auguring extreme and particular prosperity both here and hereafter. It is also like a king of aerial horses (*valāhaka sindhava*) since it can transport one from the evil ground of four misfortunes (*vipattis*) to the danger-free good ground of four fortunes (*sampattis*).

This deed of *Dāna* is also the good and true Path which I the Buddha have walked on. It is also the one, with which I the Buddha have been related to. I have performed great acts of charity such as those of Velama, those of Mahāgovinda, those of Mahāsudassana, and those of Vessantara, when I was practising and fulfilling the Perfections (*Pāramis*). In my existence as the virtuous hare, a Bodhisatta, I had

completely won the hearts of the donees by giving away in charity my own body in the blazing heap of fire. (Here, Sakka the Deva King in the guise of a begging Brahmin had his mind fixed continually on the courage shown by the wise hare, the Bodhisatta, in his performance of generous act without any distraction. Hence the Buddha's words, "I had completely won the hearts of the donees" is a rhetorical way of indirect saying (*vaṅkavutti*) that politely implies Sakka's contemplation of the Bodhisatta's daringness in *Dāna*. Here, by means of the words; "By giving away in charity my own body", the Buddha gave the advice thus: "The Bodhisattas, knowing too well about the merit of *Dāna*, even gave away their lives in charity. In view of this, should the wise have attachment to an external object, *bāhira-vatthu*? Certainly they should not".)

Furthermore, the merit of *Dāna* is capable of bringing the luxury of a Sakka, the luxury of a Māra, the luxury of a Brahmā and the luxury of a Universal Monarch (*Cakkavatti*) in the mundane world, it is also capable of bringing the Enlightened Knowledge (*Bodhiñāṇa*) of a *Sāvaka*, of a *Pacceka* Buddha and of the Supreme Buddha in a Supramundane world

In this manner, the Buddha taught the rich merchant's son Yasa the Dhamma concerning *Dāna*.

Sīla-kathā

(Since only *Dāna* performers can observe *Sīla*, the Buddha taught *Sīla-kathā* immediately after *Dāna-kathā*. To elucidate: *Dāna* is giving away in charity of one's own property for the welfare of the donees or in order to honour them. This being so, he who practises *Dāna* is a noble individual who really desires the welfare of beings and there can be no reason at all for him to kill another or to steal another's property. And so, since only he who practises *Dāna* can in fact observe *Sīla* the Buddha's *Sīla-kathā* immediately follows *Dāna-kathā*.)

Sīla-kathā, Dhamma words concerning Morality: "The good deed of *Sīla* is for beings to lean on, to stand on, to cling to, to be well guarded by, to be shielded by, to approach, and to take refuge in. This good deed of *Sīla* is the one, with which I the Buddha have been related to. I have observed and guarded it without any breach and interruption in the endless and infinite number of existences such as the existence as Saṅkhapāla Nāga King, Bhuridatta Nāga King, Campeyya Nāga King, King Silava, Mātuposāka Elephant King and Chaddanta Elephant King and others.

Truly, for the welfare of this present existence and of the next, there is nothing like *Sīla* for leaning on, standing on, clinging to, for being guarded by, for being shielded by, and for taking refuge in. There is no ornament like the ornament of *Sīla*, no flower like the flower of *Sīla*, and no perfume like the perfume of *Sīla*. Further: All humans together with Devas are never tired of seeing one bedecked with the flowers of *Sīla*, scented with the perfume of *Sīla* and adorned with the ornaments of *Sīla*.

In this manner, the Buddha taught the rich merchant's son Yasa the Dhamma concerning *Sīla*.

Sagga-kathā

(In order to show that happiness in the abode of Devas is the result of good deeds of *Sīla*, the Buddha taught the Dhamma concerning the abode of Devas (*Sagga-kathā*) immediately after *Sīla-kathā*.)

Sagga-kathā, Dhamma words concerning the abode of Devas: The Abode of Devas is desired and adored by everybody. It heartens and exhilarates all. In the abode of Devas, one can have constant joy and bliss. Catumahārājika Devas enjoy the divine bliss for nine million years.

calculated in human terms; Tāvātimsa Devas enjoy it for three crores and six million years (36 million years).

In this manner, the Buddha taught the rich merchant's son Yasa the Dhamma concerning the bliss of the abode of Devas. In fact, divine bliss is so enormous that Buddhas could not make full justice to it in describing it.

Magga-kathā

After teaching the bliss of the divine abode, the Buddha was to teach immediately *Magga-kathā*, the Dhamma concerning the noble path, *Ariya-magga*, in order to show that even divine bliss is perpetually oppressed by *kilesa* such as *rāga*, and to show that, since the *Ariya-magga* is entirely free from *kilesas*, it cannot be oppressed by it. So, for giving the *Magga-kathā*, the Buddha taught initially the Dhamma describing the defects of sensual pleasures (*Kāmānaṃ ādīnava-kathā*) together with the Dhamma describing the advantages of Renunciation (*Nekkhamme ānisaṃsa-kathā*) beginning with monkhood that leads to freedom from *kāmāgunas* and ending up with Nibbāna as both *Kāmānaṃ ādīnava-kathā* and *Nekkhamme ānisaṃsa-kathā* form the means of realisation of the *Magga*.

Kāmānaṃ ādīnava and Nekkhamme ānisaṃsa-kathā

The Buddha, after having enchanted the rich merchant's son Yasa with the Dhamma relating to the divine bliss, taught him (as a man who decorates a large elephant to make it most beautiful and then cuts off its trunk abruptly) as follows "This so-called bliss of the abode of Devas also has the nature of impermanence (*anicca*). It has the nature of instability (*uddhuva*) One should not have desire and attachment for such bliss. The material objects of sensual pleasure are, in fact, more of misery than of pleasure. These material objects of sensual

pleasure are made up of pleasure, which is the size of a *gunja* seed, but they are full of defects, the size of Mount Meru."

(As already reflected upon and realized by him at the time of his renunciation of the world,) the Buddha elaborated thus on the defects of sensual pleasure, on the vulgar state of things adhered to by ignoble persons but avoided by noble ones, and on the way beings were oppressed and made miserable by sensual pleasure.

And then, inasmuch as there was abundance of defects in sensual pleasure, the Buddha also elaborated on the merit of the absence of defects and the paucity of suffering in renunciation (*nekkhamma*) beginning with monkhood and ending in Nibbāna

Yasa becoming a *Sotapanna*

Having taught the Dhamma on *Dāna* and other virtues the Buddha knew that, Yasa's mind had become firm, adaptable, soft, free from hindrances, elated, gladdened, and pellucid, so he delivered the Dhamma originally discovered by him (*Samukkaṃsika Dhamma*) of the Four Truths the Truth of Suffering (*Dukkha-sacca*), the Truth of the Origin of Suffering (*Samudaya-sacca*), the Truth of the Cessation of Suffering (*Nirodha-sacca*) and the Truth of the Path leading to the Cessation of Suffering (*Magga-sacca*)

(To elucidate it means to say that after the Buddha had taught Yasa the teachings in series beginning with *Dāna-kathā*, the mind continuum of Yasa became free from the mental blemishes such as lack of faith, indolence, unawareness, restlessness and doubt, and that he was therefore in the frame of mind receptive to the profound Dhamma of the Four Truths. Being free from the defilements of *diṭṭhi*, *māna* etc., his mind became soft and pliable like *Jambu-nada* pure gold. It was devoid of the five hindrances. It was accompanied by great joy and happiness (*pīti-pāmojja*) in the excellent Path to Nibbāna. Being endowed with faith (*saddhā*), his mind was very clear. Only then did the Buddha teach Yasa the profound Dhamma of the Four *Succas* of

Dukkha, Sammdaya, Nirodha and *Magga* by the method of approach employed only by Buddhas in accordance with the desires and dispositions of beings, enabling them to realize the *Magga-phala*.)

On being thus taught, to cite a worldly example, as the cloth washed and thoroughly cleansed of dirt would well absorb the laundryman's dye in yellow, red, etc., and turn bright, so the Insight Knowledge of the Dhamma (*Dhamma-cakkhu-vijja*), which is the Insight Knowledge of *Sotapatti Magga*, arose instantly and clearly in the mind continuum of the rich merchant's son Yasa, for he had paid attention presently to *Nirodha-sacca*, Nibbāna, and eradicated the dust of the defilement such as *raga* etc.; for he had completely eliminated the defilement of *diṭṭhi*, *vicikicchā* and *kilesa* that lead to woeful states; for he had understood with strong conviction (which could not be checked by others) that "All conditioned things are subject to destruction and disappearance", and because he was endowed with quick Insight Knowledge (*Vipassanā Ñāṇa*), sharp intelligence, easy practice and ability to have rapid realization (*Sukha-paṭipadākhippabhiñña*). All this means that Yasa was established as a *Sotapana*.

(Herein, if the laundryman dyed the soiled and dirty cloth in yellow, red, etc., there would be no effect because the dye would not remain fast on such cloth. In the same way, though the minds of beings stained with the dirt of hindrances such as sensual desire, malice etc. were dyed with the dye of the Four Noble Truths, there could be no desired effect, no lasting result. If the laundryman, only after cleaning the dirty cloth, by placing it on the surface of a stone slab, dousing it with water, and applying soap, cow-dung and ash to the stains and rubbing and washing, gives it any colour he wants, the result will be the bright colour of the cloth newly dyed. In the same way, the Buddha (the laundry-master of the Four *Saccas*, so to say,) also made the mind continuum of Yasa, which had been like the cloth soiled with the dirt of *kilesa*, clean and free from the *nivāraṇa kilesa* by placing it on the surface of the stone slab of successive Dhamma discourses (*anupubbi kathā*) and by dousing it with the pure water of his *Saddhā*

and rubbing and washing it with his *Sati*, *Samādhi* and *Paññā*. Thereafter, when the cloth of his mind continuum was given the colour of the Dhamma of the Four Noble Truths, that is, when the Dhamma of the Four Noble Truths was delivered, *Sotapatti Magga-ñāṇa* arose in Yasa's mind. That is to say, the dye of the Dhamma of the Four Noble Truths became so fast on Yasa's mind that nobody else could undo it.

Yasa's father becoming a *Sotapanna* Yasa becoming an *Arahat*

When the morning came, Sujāta, Yasa's mother and the wife of the rich merchant, rose from her bed early in the morning and went up the mansion, Yasa's residence, and looked around. Not seeing her son, she became worried and went to the rich merchant, father of Yasa, and reported to him thus: "Sir, I do not see your son Yasa!" Thereupon, the father hurriedly sent out skilful horse-men in the four directions; as for himself, he set out in the direction of Isipatana Deer Park and, finding on the way the prints of the golden footwear worn by his son Yasa he followed the trail of these prints.

The Buddha saw Yasa's father from a distance, and thinking, "It would be good to have Yasa hidden by my supernatural power so that the father cannot see him", he kept Yasa out of the father's sight.

Then the rich merchant came to the presence of the Buddha and addressed him: "Glorious Buddha, have you seen Yasa the clansman?" Thereupon, the Buddha replied: "Rich merchant, if you want to see your son, you just sit at this place. Even while sitting here, you will be able to see your son just seated close by" Thereupon, the rich merchant was delighted with the thought: "I am going to see my son Yasa just seated close by even while I am sitting here!"; and, after making obeisance to the Buddha with due respect and devotion, he remained sitting at an appropriate place. When he was thus sitting, the Buddha taught him progressively in the way as aforesaid: (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality

(*Sīla-kathā*), (3) the Dhamma relating to happy destination (*Sagga-kathā*) and (4) the Dhamma relating to the good Path and line of conduct for realization of *Maggaphala* and *Nibbāna* (*Magga-kathā*). When the Buddha knew that the merchant's mind had become adaptable, soft, hindrance-free, elated, gladdened, and pellucid, delivered the Dhamma of the Four Truths originally discovered by him, and the rich merchant was established in *Sotāpanna* (Yasa's father, the wealthy man, was the first among laity to become a *Sotapanna*, the noble disciple, in the dispensation of the Buddha.)

Then Yasa's father, the rich merchant, addressed the Buddha thus.

"So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha! , As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, " those who have eyes may see various shapes of things"; so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, I recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter. May you, Glorious Buddha, take me as a devotee with the threefold refuge from today onwards up to the end of my life!" Thereafter, he took supramundane refuge. (Yasa's father, the rich merchant, was the first *Sotāpanna* among lay noble devotees with the full set of the three-worded refuge, *Tevācika saraṇagamana*, in the world.)

Yasa becoming an *Arahat*

Even while the Buddha was teaching the Dhamma to the father, his son Yasa realised the three higher *Maggas* and became an *Arahat* by reflecting on the Four Noble Truths in accordance with the course of practice that had already been known to him since his attainment of *Sotāpattimagga*. Thus Yasa became entirely free from attachment for any thing through craving and wrong view (*Taṇhādiṭṭhi*) as "I, Mine" and became completely emancipated from the *Āsavas* which ceased by way of non-arising.

**The Yasa's father inviting the Buddha along with his son,
to a meal at his house**

Thereupon, the Buddha put an end to the arrangement he had created by supernatural power not letting the son and the father see each other, thinking: "With *āsavas* extinct, the clansman Yasa has indeed become an Arahāt. He will not slip down to the world of householders and in any way indulge in sensual pleasure as formerly. This being so, it would be good if I withdraw the miracle that has not permitted the son and the father see each other!" He made the resolve that they should now see each other.

Suddenly seeing his son sitting near him the father was very much delighted and told him thus: "My dear son Yasa! Your mother has fallen into a state of anxiety and grief and is crying for not seeing you. Save your mother's life!"

Thereupon, Yasa (without replying to his father) looked up to the Buddha; the Buddha asked the rich merchant thus: "Rich Donor, how will you consider the question I, the Buddha, am going to ask you now? He who has embraced the Four Truths with his intelligence of a learner (*sekkha-ñāṇa*) as you have done yourself attains *Sotāpatti-magga*; and after reflecting upon and realizing the Four Truths through the course of practice that has been known to him since his attainment of *Sotāpatti-magga*, he reaches the three higher Paths successively and should become an Arahāt with his *Āsavas* gone. Will he having become an Arahāt, ever slip down to the household-life and indulge in sensual pleasure as he had done before?" The rich merchant replied "He will not, Venerable Buddha "

Again, the Buddha (in order to make his words more explicit) addressed the rich merchant thus: "Rich Donor, your son Yasa who has understood the the Four Truths with his intelligence of a learner (*Sekkhāñāṇa*) as you have done yourself attains *Sotāpatti-magga*; (even before you came here), and after reflecting upon and realizing the

Four Truths through the course of practice that has been known to him since his attainment of *Sotāpatti-magga*, he reaches the three higher Paths successively and becomes an Arahāt with his Asavas gone. Rich Donor, the clansman Yasa will never slip down to the household-life and indulge in sensual pleasure as he had done before". Thereupon, the rich merchant said: "Glorious Buddha ! since the mind of Yasa has been entirely freed from attachment for any thing through craving and wrong view as I, Mine and emancipated from the Āsavas, he has well availed himself of happiness and gain; and he has also had full benefit of his existence as a human. Glorious Buddha! In order that I may gain merit and have delight, may you kindly accept my offering of a meal with the clansman Yasa as a companion following behind you". On thus being invited, the Buddha remained silent, signifying his acceptance of the rich merchant's invitation to the morning meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, the rich merchant rose from his seat and returned to his house after making obeisance to the Buddha with due respect and circumambulation.

Yasa entering upon monkhood

Then, soon after the rich merchant had left, his son Yasa made obeisance to the Buddha respectfully and requested ordination: "Glorious Buddha! May I receive going forth or admission (*Pabajja*), and ordination (*upasampada*) in your presence," And, the Buddha stretched out his golden hand and called out: "*Ehi Bhikkhu; svākhāto Dhammo; cara Brahmācariya sammā dukkhassa, antarikiyāya*. Come my dear son! Receive the admission and ordination you have asked for. The Dhamma has been well-taught by me. Strive to take up the noble practices which form the moral training in my dispensation, till you reach your last thought moment and dying consciousness in Total Extinction (*Parinibbāna-cuticitta*). No sooner had the Buddha uttered thus the clansman Yasa was transformed into a full-fledged monk like a *thera* of sixty years' standing readily dressed up and equipped with the

eight requisites created by supernatural power(*Iddhimaya-parikkharās*), each in its proper place; he was then in a posture, respectfully paying homage to the Buddha. (The utterance by the Buddha " *Ehi Bhikkhu* " served as ordination for the Venerable Yasa. There was no need to undergo the now normal ordination procedure involving a *Sima*. (At the time when the Venerable Yasa became a monk, there were seven Venerable Arahats among men in the world, namely: The Buddha, the Five Pañcavaggī Theras and the Venerable Yasa.)

Yasa's mother and Yasa's ex-wife becoming *Sotapannas*

After he had ordained the rich merchant's son Yasa as a *Ehi Bhikkhu* monk, the Buddha proceeded in the (following) morning to the house of the rich merchant father, after adjusting his robe and carrying the alms-bowl, and with the Venerable Yasa as a follower-monk; and sat cross-legged in the noble place readily prepared. Thereupon, the rich merchant's wife Sujata, who was the mother of the Venerable Yasa, and the ex-wife of Yasa approached the Buddha and, after making obeisance to him with due respect and devotion, took their seats in their respective appropriate places.

When they remained thus seated, the Buddha taught the mother and the ex-wife the course of moral practice leading to the path and Fruition(*Magga-Phala*) (1) the Dhamma relating to charity (*Dāna-kathā*), (2) the Dhamma relating to morality (*Sīla-kathā*), (3) the Dhamma relating to happy destination, *Sugati*, (*Sagga-kathā*) and (4) the Dhamma relating to the good path and the line of conduct for the realization of *Maggaphala* and *Nibbāna* (*Magga-kathā*) and showing the demerits of sensual pleasures and the merits of renouncing the household life. Thereafter, when the Buddha knew that the two of them had become possessed of the mind adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuṅgaṇṇasika Dhamma*

Desanā) of the Fourth Truths. Then, Yasa's mother and his ex-wife became established in *Sotapatti-phala*.

Thereupon, Yasa's mother, the rich merchant's wife Sujāta, and his ex-wife received the Supramundane Refuges, *Lokuttarā Saraṇagamāna*, by addressing the Buddha thus: "So delightful is it, Glorious Buddha! So delightful is it, Glorious Buddha!, As what is placed downward has been turned over, so goes a worldly simile, as what is covered has been disclosed, as a man losing his way has been guided in the right direction, as a lamp has been lighted in the dark with the thought, " those who have eyes may see various shapes of things", so the Buddha has clearly taught me the Dhamma in manifold ways. Glorious Buddha, the two of us recognize and approach the Buddha, the Dhamma, and the Sangha for refuge and shelter May you, Glorious Buddha, take us as female lay disciples from now on till the end of our lives. (In the world, the rich merchant's wife Sujata and the ex-wife of Yasa were the Noble Disciples (*Ariya Sāvaka*) who were the first among the female lay devotees to be established in the three-worded refuge, *Tevācika Saraṇagamāna* in this world

Then, the mother, the father and the ex-wife of the Venerable Yasa Thera served the Buddha and the Venerable Yasa with hard and soft food of excellent quality with their own hands (*sahatthika*) and, on knowing that the Buddha had finished the meal, took their appropriate seats free from the six faults Thereupon, the Buddha rose from his seat after teaching the Dhamma to the mother, the father and the ex-wife of the Venerable Yasa Thera and left for Isipatana Migadaya.

(Here, it should be noted that the Buddha first taught the Dhamma to the mother and the ex-wife of the Venerable Yasa before taking the alms-food because otherwise they would not have been able to perform the charity joyfully with the spite of sorrow piercing the bodies as caused by Yasa's joining monkhood, and also because this would have caused their displeasure with the Buddha to the point of being unable to gain

the Path and Fruition The Buddha accordingly took the alms-food after first teaching them the Dhamma in order to allay their sorrow — From the *Vajīrabuddhi Tīkā*.)

Yasa's fifty four old friends entering monkhood

In Baranasi, there were four rich merchants' sons, by the names of Vimala, Subahu, Punnaḥji and Gavampati who were descendants of rich ancestors and who were old friends of the Venerable Yasa while he was a layman. On hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, these four rich merchants' sons reflected and considered thus: "Our friend Yasa has given up family life and the world and entered monkhood by shaving off the head and the beard and putting on the robe. Therefore the Doctrine and Discipline (*Dhamma-vinaya*) of the Buddha can not be inferior (It will certainly be superior.) Nor can be the state of monkhood inferior (It will certainly be superior.)" And so, they went and approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took them, who were his old friends while he was a layman, to the presence of the Buddha and after making obeisance to him with due respect and devotion and taking his seat at an appropriate place, requested the Buddha thus: "Glorious Buddha! These four rich merchants' sons, by the names of Vimala, Subahu, Punnaḥji, and Gavampati, are richmen's sons of high birth and descendants of rich ancestors in Baranasi. They are also my old friends while I was a layman. Glorious Buddha! May you kindly instruct and exhort these four old friends of mine."

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition (*Maggaphala*): (1) Dhamma relating to charity (*Dānakathā*), (2) Dhamma relating to morality (*Sīlakathā*), (3) Dhamma relating to happy destination, *Sugati*, (*Sagga-*

kathā) and (4) Dhamma relating to the good path and the line of conduct for the realization *Magga-phala* and *Nibhāna* (*Magga-kathā*). Thereafter, when the Buddha knew that the four of them had become possessed of the mind adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāṃukkamsika Dhamma Desanā*) of the Fourth Truths; and the four rich merchants' sons, who were the old companions of the Venerable Yasa, became established in *Sotapattiphala*.

After the four rich merchants' had been established in *Sotapattiphalas*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabbajja*), and ordination (*upasampada*) in your presence." And, the Buddha stretched out his golden hand and called out thus. "*Etha Bhikkhave*, etc., Bhikkhus! Come! Receive the admission and ordination you have asked for, my dear sons! The Dhamma has been well taught by me. You, my dear sons! strive to practise the three higher *Maggas* in order to bring about the end of Round of Suffering. No sooner had the Buddha uttered thus than the four rich merchant's sons turned into full-fledged monks like senior Theras of sixty years standing readily dressed up and equipped with the eight *Iddhimayaparikkharās* each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and were transformed into the forms of monks. [Just uttering by the Buddha of words *Etha Bhikkhave* served as ordination for the four of them. There was no more need to be ordained in an ordination hall.]

After they had been ordained as *Ehi Bhikkhu* monks, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the four monks before long became Arahats with their *āsava*s being extinct. At the time when the four rich merchants' sons thus became Arahats, there were eleven Venerable Arahats among men in the human world, namely, the

Buddha, the five Pancavaggi Theras, the Venerable Yasa, the Venerable Vimala, the Venerable Subahu, the Venerable Punnaḥ and the Venerable Gavampati

Yasa's fifty friends becoming monks

Then, fifty old companions of the Venerable Yasa while he was a layman, who were descendants of noble ancestors and who were living in rural areas, on hearing that their friend Yasa had become a monk after relinquishing his enormous wealth and property, reflected and considered thus: ("Our companion Yasa has given up family life and the world and entered monkhood by shaving off the head and the beard and putting on the robe) It cannot therefore be that the *Dhammavinaya Sāsana* of the Buddha will be inferior and ignoble (It will certainly be superior and noble) It cannot be that the state of monkhood will also be inferior and ignoble (It will certainly be superior and noble) And so, the fifty old companions approached the Venerable Yasa Thera and, after making obeisance to him with due respect and devotion, they remained standing at an appropriate place.

Thereupon, the Venerable Yasa Thera took the fifty men of the countryside and of high birth, who were his old companions while he was a layman, to the presence of the Buddha and, after making obeisance to him with due respect and devotion and taking his seat at an appropriate place, addressed the Buddha thus: "Glorious Buddha! These fifty residents of the countryside are descendants of rich ancestors. They were also my old companions while I was a layman. Glorious Buddha! May you kindly instruct and discipline these fifty sons of high birth who are my old companions."

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition (*Maggaphala*) (1) Dhamma relating to charity (*Dānakathā*), (2) Dhamma relating to morality (*Sīlakaṭṭhā*), (3) Dhamma relating to happy destination, *Sugati* (*Saggakathā*) and (4) Dhamma relating to the good path and line of conduct for realization of *Maggaphala* and *Nibbāna* (*Maggakathā*) as well as

Kāmanan Ādinava Kathā together with *Nekkhamma Ānisaṅsa Kathā* in a progressive manner. Thereafter, when the Buddha knew that the fifty sons of high birth had become possessed of the mind adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuḍḍaṃsa Dhamma Desanā*) of the Four Truths; and the fifty sons of noble birth, who were the old companions of the Venerable Yasa, became established in *Sotapattiphala*.

After they had been established in *Sotapattiphala*, they requested the Buddha that they may be ordained as monks thus: "Glorious Buddha! May we receive going forth or admission (*pabajja*), and ordination (*upasampada*) in your presence." And, the Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*, etc., Bhikkhus! Come! Receive admission and ordination you have asked for; my dear sons! The Dhamma has been well taught by me. You, my dear sons, strive to practise the three higher *Maggas* in order to bring about the end of Round of Suffering;" No sooner had the Buddha uttered thus than the fifty men of noble birth instantly turned into full-fledged monks like senior Theras of sixty years standing, readily dressed up and equipped with the eight *Iddhimayaparikkharās* each in its proper place, paying homage to the Buddha with due respect. The forms of laymen disappeared miraculously and were transformed into the forms of monks (Just uttering by the Buddha of words *Etha Bhikkhave* served as ordination for the fifty clansmen. There was no more need to be ordained in an ordination hall.)

After they had been ordained as *Ehi Bhikkhu* monks, the Buddha instructed and exhorted them with words of Dhamma. On being thus instructed and exhorted with words of Dhamma, the fifty monks of noble birth before long became Arahats with their *āsavas* being extinct. At the time when the fifty sons of high birth became Arahats, there were sixty-one Venerable Arahats, including the previous eleven among men in the human world.

Acts of merit of the Venerable Yasa and others in the past

Once upon a time, fifty-five companions formed an association of volunteers for performing acts of merit. They carried out the work of cremating free of charge the dead bodies of those who died destitute. One day, finding the dead body of a pregnant woman who had died destitute, they took it to the cemetery for cremation.

Out of the fifty-five volunteering companions, fifty of them went back to the village after asking the other five companions to take up the duty thus: "Only you do the cremation."

Thereupon, as the young man (the future wealthy son Yasa) who was the leader of the remaining five carried out the cremation by piercing and rending the corpse with a pointed bamboo pole and causing it to turn over, he gained the perception of the impure and loathsome nature of the body (*asubhasaññā*). The young man, the future Yasa, advised the remaining four companions thus: "Friends, look at this unclean, and disgusting corpse." The four companions also gained *asubhasaññā* from the corpse (*utuja*) by following Yasa's advice.

When the five companions returned to the village after having finished the work of cremation and related what they had found and known of the *asubha* to the fifty associates who had returned to the village, the latter also gained *asubhasaññā*.

Besides relating the matter to the companions, the young and leading man, the future Yasa, recounted the facts regarding *asubha* also to his parents and his wife on reaching home; and so his benefactor-parents and his wife also gained *asubhasaññā*.

These fifty-eight persons headed by the future wealthy son Yasa continued to practise and develop meditation on the impurity and loathsomeness of the body (*asubhabhāvanā*) based on the *asubhasaññā* they had gained. These, in fact, were the past deeds of merit of the fifty-eight persons.

By virtue of the past deeds of merit, in the present existence as the son of the rich merchant of Baranasi, there appeared to the Venerable Yasa the *asubhasaññā*, the impression of a cemetery on seeing the conditions of the dancers. The realisation of *Maggaphala* by the fifty-eight persons was due to their possession of the supporting (*upanissaya*) merit resulting from *asubhabhāvanā* practised and developed in the past existence.

End of the account of Yasa becoming a bhikkhu.

CHAPTER THIRTEEN

The Buddha sending out Sixty Arahats on missionary work

The Buddha observed the first *vassa*-residence after the attainment of Buddhahood at Isipatana Migadāya. While staying there till the full moon of the month of Assayuja, the Buddha one day sent for sixty venerable Arahats and asked them to go on missionary work as thus:-

"Bhikkhus, I, the Buddha, have achieved complete freedom from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. Bhikkhu, You also have achieved complete freedom from all the snares of such impurities as craving and greed, namely, the snare of craving and greed for the sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans.

Bhikkhus, go out in all the eight directions for the mundane and supramundane welfare, prosperity and happiness of many beings, such as humans Devas and Brahmās, (covering a distance of one *yojana* a day at the most). Let not two of you travel together for each journey, for if two take the same route, while one is preaching, the other will remain idle, just sitting in silence.

Bhikkhus, teach the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end; and endowed with the spirit and the letter. Give the Devas and humans, the threefold training of *Sīla*, *Samādhi* and *Paññā* which is perfect in all aspects and free from the dirt of wrong conduct(*duccarita*)

Bhikkhus, there are many beings, humans, Devas and Brahmās who have little dust of impurity in their eyes of

wisdom. Through not hearing the Dhamma, they will suffer a great loss of the extraordinary Dhamma which is the Path and the Fruition. There will appear clearly some Devas and humans who will realize the nature and meaning of the Dhamma perfectly and thoroughly.

Bhikkhus, I, the Buddha, too (will not remain in this Migadāya having excellent dwellings built for me and receiving the treatment and comfort with the four requisites given by my attending donors, but) will proceed to Uruvelā forest of Senā Nigama to teach the Dhamma and to convert the hermit brothers of one thousand ascetics."

(Note: Of the above mentioned five paragraphs of the Buddha's speech the words "the Dhamma that is full of virtuous qualities in all its three phases, namely, the beginning, the middle and the end" occurring in the third paragraph refer to the two good qualities (*Kalyāṇa*) the good quality of the Dispensation (*Sāsana*); and the good quality of the Teaching (*Desanā*).

(Of the said two categories of good qualities, *Sīla* forms the quality of the beginning of the *Sāsana*, *Samatha*, *Vipassanā* and fourfold *Magga* form the quality of the middle of the *Sāsana*; fourfold *Phala* and *Nibbāna* form the quality of the end of the *Sāsana*. Alternately, *Sīla* and *Samādhi* as the beginning, *Vipassanā-Nāṇa* and *Magga-Nāṇa* as the middle and *Phala* and *Nibbāna* as the end are the good qualities. Another alternative, *Sīla*, *Samādhi* and *Vipassāna-Nāṇa* as the beginning, the fourfold *Magga* as the middle and the fourfold *Phala* and *Nibbāna* as the end are the good qualities.

As regards the good qualities of the *Desanā*, in a four-footed verse, the first foot as the beginning, the second and the third feet as the middle and the fourth foot as the end are the good

qualities. If a verse has five or six feet, the first foot as the beginning, the last (the fifth and the sixth) feet as the end and the remaining (third foot and fourth foot) as the middle are good qualities.

In a *Sutta* with only one contextual connective (*anusandhi*), the introduction (*nidāna*) of the *Sutta* as the beginning, the group of words, *Idam avoca* and so on, as the end and the remaining group of words as the middle are the good qualities. In a *Sutta* with many *anusandhis*, the *Nidāna* as the beginning, the group of words, *Idam avoca* and so on, as the end and the group of words with many *anusandhis* as the middle are the good qualities. By *Sutta* is meant is that which shows one or two or three good qualities of the Teaching.

Māra's visit and deterrence

When the Buddha was thus addressing and sending out the sixty Arahats as missionaries Māra thought to himself thus: "As if planning to wage a big war, this monk Gotama is sending out sixty Arahats, the military commanders of the *Sāsana*, by saying 'Do not travel in twos for each journey. Disseminate the Dhamma' I feel uneasy even if any one of these sixty messengers preaches the Dhamma. How will I be if all the sixty Arahats preach the Dhamma as planned by the Monk Gotama? I shall even now deter the Monk Gotama from doing so!" So he approached the Buddha and discouraged him by saying thus:

*Baddhōsi sabbapāsehi;
ye dibbā ye ca māṃsā.
Mahābandhana-baddhōsi;
na me samaṇa mokkhasi.*

"O Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*loḥha*), namely, the snare of craving and greed for sensual pleasure of Devas

and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. O Monk Gotama, you will not (for that reason) be able to escape in any way from my domain of the three existences."

So Māra said thus with the hope "On my speaking thus the great Monk will not endeavour to emancipate other beings from *Samsara*".

Thereupon, the Buddha, (in order to show that what Māra had spoken and the actual event of the Buddha were quite far apart as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these bold words:-

*Muttā ham sabbapasehi;
ye dibbā ye ca māmusā.
Mahābandhanā-mutto'mhi;
nihato tvamasi antaka.*

"You Evil Māra, heretic and murderer! I, the Buddha, am in fact one who have been completely freed from all the snares of of such impurities as craving (*taṇhā*) and greed (*lobha*), namely, the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa* (You have in fact suffered total defeat.)

Thereupon, Māra again repeated prohibitory words thus:-

*Antalikkhacaro pāso;
yvāyam caratī mānaso.
tena tam bādhayissāmi;
na me samaṇa mokkhasi.*

TINI

"O Monk Gotama! such a snare as passion (*rāga*) is generated in the minds of beings and is capable of inescapably binding down even the individuals who possess *Abhiññā* and can fly through the air. I shall bind you and kill you by means of that snare of passion. O Monk Gotama! In no way will you escape from my domain of the three existences.

Thereupon, the Buddha addressed Māra in these bold words:-

*Rūpā saddā rasā gandhā;
phoṭhabbā ca manoramā.
ettha me vigato chando;
niḥato tvam'asi antaka.*

"You, Evil Māra - heretic and murderer! (in this world,) there are evidently clearly the five objects of sensual pleasure, namely; various sights, various sounds, various tastes, various odours and various contacts, which can delight and give pleasure to the Devas and humans. (Your snare of passion will be able to bind down only those who are not free from craving and greed for attachment and enjoyment of the said five objects of sensual pleasure.) I, the Buddha, have been entirely free from craving, greed, desire and passion for attachment and enjoyment of these five objects of sensual pleasure. (In this battle of *kilesa* therefore), I have totally vanquished you. (You have, in fact, suffered total defeat.)

Māra was at first dissuading the Buddha and hoping: "May be he will give up thinking that a powerful Deva has come and dissuaded" but since the Buddha had addressed him saying: "You, Māra! I have totally vanquished you." he became sad and dejected and saying: "The Glorious Buddha has known me for what I am!; the Buddha of Good Speech has known me for what I am", disappeared from that very place.

TINI

The Buddha's Permission to ordain through the three Refuges.

(At the time of the first rain season (*vassa*) when the Buddha sent out the monks on missionary work, the Buddha had not yet enjoined the monks to observe the rains-retreat). And so the monks brought to the presence of the Buddha persons who were eager to be admitted as *sāmaṇeras* and ordained as *bhikkhus* from various places and various districts with the thought that "These prospective persons will be admitted as samaneras and ordained as *bhikkhus* by the Buddha himself"; when they were thus brought the monks as well as these prospective candidates suffered much trouble and fatigue

(When the missionary bhikkhus taught the Dhamma not only those who were endowed with past meritorious kamma to become 'Ehi Bhikkhu' monks but also those who were not so endowed with such kamma would aspire after admission and ordination. The Buddhas usually did not confer monkhood on those of the latter kind. But, when there were mixed crowds of aspirants both deserving or not deserving *Ehi Bhikkhu* proclamation, the Buddha being desirous of laying down the procedure for ordination also of those persons not deserving of Ehi Bhikkhu ordination, considered thus: "At the present moment, the monks are bringing to my presence prospective persons wishing for admission, wishing for ordination from various places and various districts as they are under the impression that 'These candidates will be admitted and ordained by the Buddha himself' and thereby the monks as well as the prospective persons suffer much trouble and fatigue. It would be good if I, the Buddha, give permission to the Bhikkhus thus: "Monks! you yourselves may now admit, may now ordain prospective persons at any place and in any district."

Thereafter, the Buddha emerged from seclusion and gave the monks a Dhamma talk introductory to his consideration, he related fully what

had occurred to him while he was remaining alone in the day time and said thus: "Bhikkhus! You yourselves may now admit, may now ordain prospective persons willing to become *sāmaṇeras* and *bhikkhus* at any place and in any district. I, the Buddha, do allow admission and ordination by yourselves, my dear sons, at any place and in any district".

"Bhikkhus! You should admit, and ordain a candidate in this manner: first his hair and beard should be shaved off. Then he should be robed in yellow. And then let him cover one shoulder with the robe and make obeisance at the monk's feet; let him squat down and raise his hands joined together, and ask him to repeat(after you the Three Refuges)

*'Buddhaṃ saraṇaṃ gacchāmi;
Dhammaṃ saraṇaṃ gacchāmi;
Saṅghaṃ saraṇaṃ gacchāmi'*

*'Dutiyampi Buddhaṃ saraṇaṃ gacchāmi;
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi;
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi'*

*'Tatiyampi Buddhaṃ saraṇaṃ gacchāmi;
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi;
Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi'*

"Bhikkhus! I, the Buddha, allow you to confer admission and ordination by the said Three Refuges ."

(Here, conferment of admission and ordination consists in these three: (1) the shaving off of the candidates' hair and beard, *kesacchedana*, (2) the robing of him in yellow *kāsāyacchādana*; and (3) the granting of the Three Refuges.)

Mara's second visit and deterrence.

After the Buddha had taken residence for four months of the rainy season until the full moon of the month of Kattikā in Isipatana Migadāya, he assembled the monks and addressed them thus:

"Bhikkhus, my dear sons! I, the Buddha, have attained the incomparable and supreme *Arahattaphala* through right and proper mindfulness as well as through right and proper effort. (I have been absorbed in *Arahattaphala Samāpatti* without interruption.) Bhikkhus, my dear sons! You also endeavour to gain and achieve the incomparable and supreme *Arahattaphala* through right and proper mindfulness as well as through right and proper effort. Realise the incomparable and supreme *Arahattaphala*. (Be absorbed in *Arahattaphala Samāpatti* without interruption.)"

(The Buddha gave this advice with these objects in view: Not to let them falter on account of the faulty tendency (*vāsanā*) which had taken root ever since the time of their existence as worldlings (*puthujjanabhāva*) thinking: "We are now *Arahats* with the *āsavas* dried up. What benefit will accrue to us by the practice of the meditation? There will be none"; and to make them spend their time developing *Phala Samāpatti* in forest-dwellings on the outskirts of towns and villages; and thus to make other Bhikkhus see and follow their example (*Diṭṭha-migati*) of being absorbed in *Phala Samāpatti* .)

Thereupon, Māra came to where the Buddha was and spoke in deterrent terms thus:

*Baddho'si mārupāsehi;
ye dibbā ye ca mānusā.
Mahabandhanābaddho'si;
na me samaṇa mokkhasi.*

TINI

"Monk Gotama! You are bound and caught in all the snares of impurities such as craving (*taṇhā*) and greed (*lobha*) namely the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. You are tied down in the bondage of *kilesa* in the prison of the three existences. Monk Gotama! you will not (for that reason) be able to escape in any way from my domain of the three existences."

Thereupon, the Buddha, (in order to show that what he had spoken and the actual event of the Buddha were quite far apart as the sky and the earth and that they were directly opposed to each other as fire and water), addressed Māra in these defiant words:-

*Muttāham mārāpāsehi;
ye dibhā ye ca mānusa.
Maha-bandhanāmutto'mhi;
mūhato tvamasi antaka.*

"You, Evil Māra! I, the Buddha, am in fact one who have been completely freed from all the snares of such impurities as craving (*taṇhā*) and greed (*lobha*) namely the snare of craving and greed for sensual pleasure of Devas and the snare of craving and greed for the sensual pleasure of humans. I am also truly one who have escaped once and for all from the bondage of *kilesa* in the prison of the three existences. I have totally vanquished you in this battle of *kilesa* (You have in fact suffered total defeat.)

Whereupon, Māra Deva became sad and dejected, saying: "The Glorious Buddha has known me for what I am, The Buddha of Good Speech has know me for what I am", disappeared from that very place.

Here ends the episode of Māra's second visit and deterrence"

TINI

The thirty Bhaddavaggī princely brothers entering upon monkhood.

(Buddhas dwelling in any one place never felt uneasy and unhappy because of it being devoid of shady sports and water, of its miserable living conditions and of the people there having little or no such virtues as faith. When they stayed in a place for long it was not because there were enough shelters and water and the inhabitants had faith, so that they found joy and comfort there, thinking: "We can live in this place happily!" In fact Buddhas stayed at a certain place because they would like to have beings established in the welfare and prosperity of the three refuges, morality, monkhood and the Path and Fruition provided they were prepared to take the Refuges, to observe the eight and ten precepts, to enter monkhood and provided they had their past acts of special merit to serve as supporting condition (*upanissaya paccaya*) for their realization of the *Maggāphala*. It was the usual way of the Buddhas thus to emancipate beings worthy of emancipation and, if there were no more to emancipate, to make the departure for another place.)

After the Buddha had remained at Isipatana Migadāya near Bārānaśī until his desire to emancipate the five Pancavaggī Bhikkhus and others had been fulfilled, he set out all alone, carrying the alms-bowl, to Uruvelā Forest; on the way he entered a woodland by the name of Kappāsika and remained seated at the foot of a certain tree.

At that time, the thirty princely brothers by the name of Bhaddavaggī (so called because, possessed of grace and beauty, and good temperament, they habitually went on tours in group) happened to be indulging in an orgy in the Kappāsika woodland, accompanied by their respective

spouses. One of the princes however brought a harlot as he had no wife. While the princes were carelessly enjoying themselves with drinks etc. the harlot stole their belongings and ran away.

Then the princes in order to help their companion, wandered about the woodland in search of the missing woman; and came upon the Buddha sitting under a tree; they went up to him and, (without being yet able to make obeisance to the Buddha), addressed him thus: "Glorious Buddha! Has the Blessed Buddha seen a woman?". When the Buddha asked them, "Princes! What business have you with the woman?", they replied: "Glorious Buddha! We the thirty princely companions happen to be amusing ourselves inside this Kappāsika woodland in company with our respective spouses. One of our companions has no wife and so he has brought a harlot. But, while we were carelessly enjoying ourselves the harlot stole the properties and ran away. In order to help him out, we are going about in this Kappāsika woodland to look for the missing woman."

Thereupon, the Buddha asked thus: "Princes! What in your opinion is better for you, seeking a missing woman or seeking your own self?". They replied: "Glorious Buddha! It is better for us that we seek ourselves." The Buddha said: "Princes! Then sit down. I, the Buddha will teach you the Dhamma."; and the princes replied: "Yes, Glorious Buddha!". And then, after making obeisance to the Buddha with due respect and devotion, the thirty Bhaddavaggi princely companions remained seated at an appropriate place free from the six faults.

The Buddha taught them in the way as aforesaid the course of moral practice leading to the Path and Fruition, (*Maggaphala*): (1) *Dāma-kathā*, (2) *Sīla-kathā*, (3) *Sagga-kathā* and (4) *Magga-kathā* as well as *kamanam ādīnava - kathā*, *Nekkhamme ānisaṃsa kathā* in instructional succession. Thereafter, knowing that the thirty princes had become possessed of the mind, adaptable, soft and free from hindrances, eager, gladdened, purified and pellucid the Buddha delivered the Dhamma originally discovered by him (*Samukkamsika*

Dhamma-desanā) of the four Truths, and the thirty Bhaddavaggi princely companions became established, some in *Sotapatti Phala*, some in *Sakadāgāmi Phala* and others in *Anāgāmi Phala*. (Not a single one of them remained *Puthujjanas*.)

After the thirty *Bhaddavaggi* princely companions had been established severally in *Sotāpatti Phala*, *Sakadāgāmi Phala* and *Anāgāmi Phala*, they requested the Buddha that they be ordained as Bhikkhus thus: "Glorious Buddha, May we receive admission (*Pabajja*) and ordination (*upasampadā*) in your presence." And the Buddha stretched out his golden hand and called out (in the same way as before) thus: "*Etha Bhikkhave*" and so on, meaning Come, Bhikkhus! Receive the admission and ordination you have asked for, my dear sons; the Dhamma has been well taught by me. You, my dear sons, strive to engage in the practice of the higher Maggas in order to bring about the end of the round of suffering," instantly the thirty *Bhaddavaggi* princes then turned into full-fledged Bhikkhus like senior Theras of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of laymen disappeared miraculously, as they were transformed into Bhikkhus. (The very utterance by the Buddha, '*Etha Bhikkhave*' meant a process for the thirty princes to become accomplished *ehi bhikkhus*. There was nothing to do with the procedure in an ordination hall.)

(Here, the thirty princes had been the thirty drunkards in the *Tuṇḍila Jātaka* of the *Chakka Nipāta*. At that time, they properly observed the five precepts after hearing the words of admonition given by Mahātundila the Boar King, the Bodhisatta. Their deeds of merit through their observance of the five precepts was the cause originated in the past of their simultaneous discernment of the Four Noble Truths in the present existence. Besides, having observed the five precepts together in unison they had obviously done many meritorious deeds with a view to be free from the round of rebirths

(*vivaṭṭanissita*) by listening to the good Dhamma, taking the three refuges, performing acts of charity, observing the Precepts and practising Concentration meditation and Insight meditation severally during the Dispensations of the former Buddhas. For these reasons, they had such fortunes as the realization of the lower *Magga* and the lower *Phalas* and of becoming *Ehi Bhikkhu* monks etc. on the very day they met the Buddha.

The thirty *Bhaddavaggi* Theras were the half brothers of King Kosala, having the same father but different mothers. As they usually lived in *Pāveyya* City in the western part of Kosala Country, they were known by the name of *Pāveyyaka* Theras in the texts. It is in connection with these Theras that the Buddha at a future date permitted (the making and offering of) *Kathina* robes. The thirty *Pāveyyaka Bhaddavaggi* Theras became established in *Arahattaphala* afterwards hearing the Discourse of *Anamatagga* (on the Round of Existences which have no beginning) while the Buddha was dwelling in *Veluvana* Monastery in *Rājagaha*. 3 - *Ṭiṃsamatta Sutta*, *Dutiyavagga* of the *Anamatagga samyutta*.

CHAPTER FOURTEEN

Conversion of the hermit brothers and one thousand ascetics.

After having established the thirty Bhadavaggi¹ princes in the three lower *Magga-phalas* and ordaining them, the Buddha continued on his journey and in due course arrived at Uruvela.

At that time, the three hermit brothers (1)Uruvela-Kassapa (elder brother), (2)Nadi-Kassapa (middle brother)and (3)Gayā-Kassapa (younger brother) — happened to be dwelling in Uruvela forest. Of the three, Uruvela-Kassapa was the leader and teacher of five hundred hermit disciples; Nadi-Kassapa of three hundred and Gayā-Kassapa of two hundred.

The Buddha went to the hermitage of Uruvela-Kassapa and made a request thus: "If it is not too much of a burden to you, O Kassapa I, the Buddha, should like to stay at your fire-place for one night." "It is no burden for me" replied Uruvela-Kassapa . (But what I especially want to tell you is that at this fire-place there is a very savage and powerful Nāga (Serpent), of highly and instantly harmful venom. I do not like the Nāga king to harm you Monk". The Buddha made the request for the second time, and also for the third time. Uruvela-Kassapa hermit replied as before that it was no burden for him but that in the fire-place there was a savage and powerful Nāga king of highly and instantly harmful venom and that he should not like the Nāga king to harm the Buddha (That he feared the Buddha would be hurt). When the Buddha requested for the fourth time saying: "The Nāga king, O Kassapa, cannot certainly do harm to me, the Buddha. I am asking you only to let me stay at the fire-place.", Uruvela-Kassapa gave his assent by saying: " You stay happily, O Monk, as long as you desire!"

When permission was given by Uruvela-Kassapa, the Buddha entered the fire-place, spread out the small grass mat and remained sitting cross-legged on it keeping his body upright and directing his mind intently on the object of meditation. When the Nāga saw the Buddha

entering the fire-place, he was very angry and blew forth fumes incessantly towards the Buddha (with intent to destroy him and turn him to ashes).

Then, the Buddha thought: "What if I overwhelm the Nāga's power by mine, without injuring his skin or hide, flesh or sinews bones or marrow!", and then blew forth fumes far more violent than the fumes of the Nāga by exerting his supernatural power not to harm or hurt parts of the Nāga's body. Being unable to contain his anger, the Nāga sent out blazing flames again. By developing the Jhāna of the fire-device (*Tejokasiṇa*) the Buddha produced more violent flames. The whole fire-place appeared to be blazing up because of the enormous flames of the Buddha and the Nāga.

Then the hermits led by their teacher Uruvela-Kassapa gathered round the fire-place and said in fear: "Friends! The immensely handsome Great Monk has been harmed by the Nāga!" When the night had passed and the morning came, the Buddha having overwhelmed the Nāga by his power without touching or hurting parts of the Nāga's body, placed him inside the alms bowl and showed him to Uruvela-Kassapa, saying: "O, Kassapa! this is the Nāga spoken of by you. I have overwhelmed him by my power". Thereupon, Uruvela-kassapa thought:

"The monk is indeed very mighty and powerful since he is able to overwhelm the savage and powerful Nāga King of highly and instantly harmful venom. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up."

Being very much devotedly impressed by this first Performance of miracle (*Paṭihāriya*) of taming the Nāga, Uruvela-Kassapa extended his invitation to the Buddha, saying: "Do take up residence just here O, Great Monk, I will offer you a constant supply of food." •

Here ends the Performance of the first *Paṭihāriya*

Thereafter, the Buddha lived in a wood near the hermitage of Uruvela-Kassapa. When the first watch of the night was over and midnight came, the four Divine Kings of the Four Regions (Catumahārājika Devas) in their very pleasing splendours illuminating the whole forest with their bodily halo, came to the presence of the Buddha, made obeisance to him with due respect and devotion, and remained standing at a proper place like four big heaps of bonfire in the four quarters.

When the night had passed and at daybreak, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it O, Great Monk! Who were they with very pleasing splendours that came to your presence illuminating the whole forest with their bodily halo after the night had well advanced into midnight, and that after making obeisance with due respect and devotion, remained standing like four big heaps of bonfire in the four quarters?" When the Buddha replied: "They were the Divine Kings of the Four Regions O, Kassapa!. They came to me to hear the Dhamma.", Uruvela-Kassapa thought:

"Even the four Divine Kings of the Four Regions have to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic was not yet mature) awaiting the maturing time of the ascetic's sense faculty, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the second *Patihāriya*

(On the subsequent night) when the first watch of the night was over and midnight came, Sakka, ruler of the Devas, with very pleasing splendours who illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, came to the presence of the Buddha, made obeisance to him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

When the night was over, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! and the meal is ready. Please come and have it. O Great Monk! Who was he in very pleasing splendour that came to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Four Divine Kings of the Four Regions, and who after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire", When the Buddha replied: "He was Sakka the ruler of the Devas, O, Kassapa; he came to me to hear the Dhamma.", Uruvela-Kassapa thought:

"Even Sakka the ruler of the Devas has to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahant like me with *āsava*s dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculty (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the third *Paṭihāriya*.

(Again in another night time), when the first watch of the night was over, and midnight came, Sahampati Brahmā, with very pleasing splendours who illuminating the whole forest with his bodily halo, that was more pleasing and particularly greater in brightness than those of the Catumahārājika Devas and Sakka, came to the presence of the Buddha, made obeisance to him with due respect and devotion, remained standing at a proper place like a big heap of bonfire.

Then when the night had passed, and at daybreak, in the following morning, Uruvela-Kassapa came and asked the Buddha: "It is meal time, O, Great Monk! the meal is ready. Please come and have it. O Great Monk! Who was he in very pleasing splendours that came to your presence after the night had well-advanced into midnight, illuminating the whole forest with his bodily halo that was more pleasing and particularly greater in brightness than those of the previous Catumahārājika Devas and Sakka, and who after making obeisance to you with due respect and devotion, remained standing at a proper place like a big heap of bonfire. When the Buddha replied: "He was Sahampati Brahmā, O, Kassapa! he came to me to hear the Dhamma.", again Uruvela-Kassapa thought thus:

"Even Sahampati Brahma has to come to this monk to hear the Dhamma. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties, and he stayed on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the fourth *Paṭihāriya* .

It was the custom of the people of the Aṅga and Mangadha countries to pay homage to Uruvela-Kassapa in a monthly alms-giving festival held on a grand scale. While the Buddha has thus staying in Uruvela forest, the day for holding the festival approached; on the festive eve the peoples were making arrangements to prepare food and dishes and to go (to Uruvela-Kassapa the following morning) for doing their obeisance. Then Uruvela-Kassapa thought:

"The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing, as he was, great psychic power) displays miracles in the midst of those people, they will show much devotion to him. Then his gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for his meal the next day."

The Buddha knowing the thought of Uruvela-Kassapa by his *Cetopariya Abhiññā* proceeded to the Northern Continent, Uttarakuru, and, after gathering alms-food there he ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

(According to the *Mahāvamsa*, the Buddha proceeded to Laṅkādīpa (Ceylon) all alone in the evening knowing that this would be the place where the Teaching(*sāsanā*) would flourish in the future, and after the Deva-yakkhas have been subdued and tamed, he gave a handful of his hairs to Sumana Deva to be worshipped for ever.)

Then on the following day even before dawn, he returned to Uruvela forest and continued staying there.

On the next morning when it was time for meal, Uruvela-Kassapa went to the presence of the Buddha and spoke to him courteously: "It is meal time, O, Great Monk! The meal is ready, Please come and have it. O, Great Monk! why did you not come yesterday? We were wondering why you did not show up. A portion of food had been kept aside for you".

The Buddha said;

"Yesterday, O, Kassapa! did it not occur to you, thus: "The great festival of paying homage to me is now underway. The entire populace of Aṅga and Mangadha will come to my hermitage at daybreak, bringing with them large quantities of food, hard and soft. When they arrive and assemble, if the Great Monk (possessing, as he was, great psychic power) displays miracles in the midst of those people, they will show much devotion to him. Then his gains would increase day by day. As for myself, (since their faith in me would become less), gifts and offerings will decline day after day. It will be good if the Great Monk obligingly desist from coming to my hermitage for his meal the next day."

"O, Kassapa! I the Buddha knowing your thought by my *Cetopariya Abhiññā* proceeded yesterday morning to the Northern Continent, Uttarakuru, and, after gathering alms-food there, I ate it near Anotatta Lake at the Himalayas and passed the day in the sandalwood grove by the lake.

Again Uruvela-Kassapa thought thus:- "The Great Monk can indeed read my mind And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties, and he stayed

on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends the Performance of the fifth *Paṭihāriya*.

One day when a merchant's slave girl of Sena Nigāma by the name of Panna died, her corpse (*Utujarīpa*) was wrapped in a hemp fibre cloth and abandoned in the graveyard; after gently getting rid of a *tumba*¹ of maggots the Buddha picked up the hemp fibre cloth (to be worn by him) as robe made of rags taken from a heap of dust, (*Pamsukūlika*)²

The great earth then shook violently with a roaring sound by way of acclaim; the whole sky also roared with thundering sounds; and all the Devas and Brahmas applauded by uttering Sadhu. The Buddha came back to his dwelling in Uruvela forest thinking: "Where should I wash this cloth of rags? The Sakka being aware of what the Buddha was thinking created (by means of his supernormal power) a four-sided pond by just touching the earth with his hand and addressed the Buddha: "Glorious Buddha! May you wash the *pamsukūlika* cloth in this pond."

The Buddha washed the *pamsukūlika* cloth in the pond created by the Sakka. At that time also the earth shook, the entire sky roared and all the Devas and Brahmas applauded by uttering Sadhu. After the Buddha had washed the rags he considered "Where should I dye this cloth by treading on it?"; Sakka being aware of what the Buddha had in mind addressed the Buddha thus: "Glorious Buddha, May you tread the cloth on this stone slab for dyeing it" and created a large stone slab by his supernatural power and placed it near the pond.

¹*tumba*: a measure of capacity, esp. used for grain. English-pali Dictionary. The Burmese word for it is .one being equal to eight condensed milk tins.

²*Pamsukūlika* = rags from a dust heap. Wearing rags robe (*Pamsukulik'anga*) is one of the thirteen ascetic practices. See p 52 Vol. 3. Pt. 2.

After the Buddha had dyed the cloth by treading on it on the stone slab created by the Sakka he considered: "Where shall I hang up this cloth to dry? Then a deity living on a Kakudha³ tree near the hermitage being aware of what the Buddha had in mind addressed the Buddha: "Glorious Buddha! May you hang the *paṃsukūlika* cloth to dry on this Kakudha tree." and caused the branch of the tree to bend down.

After the Buddha had hung up the cloth to dry on the Kakudha branch he considered: "Where should I spread it out to make it flat and even?, Sakka being aware of what the Buddha had in mind addressed the Buddha: "Glorious Buddha! May you spread out the cloth on this stone slab to make it flat and even." and placed a large stone slab.

When the morning came, Uruvela-Kassapa approached the Buddha and asked him: "It is meal time, O, Great Monk. The meal is ready. Please come and have it. How is it, Great Monk? This foursided pond was not here before. But now, here lies this pond! These two large stone slabs were not placed here (by us). Who has come and placed them? This Kakudha branch was not bent before but, why is it now bending?"

Thereupon, when the Buddha related all that had happened serially beginning with his picking up the *paṃsukūlika* robe, Uruvela-Kassapa thought thus:

"Even Sakka the ruler of Devas has to come and do all the sundry tasks for the monk. And so, this monk is indeed very mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up.

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient (since the sense faculties (*indriya*) of the ascetic were not yet mature) awaiting the maturing time of the ascetic's sense faculties, and he stayed

³Kakudha: *Terminalia Arjuna* P E D

on in the wood, accepting and taking the food offered by Uruvela-Kassapa.

Here ends Performance of the sixth *Paṭihāriya*.

The Seventh *Paṭihāriya*

When the morrow came, Uruvela-Kassapa approached the Buddha and invited him: saying, "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" Then the Buddha sent him away by saying: "You go ahead, O, Kassapa I, the Buddha will follow." The Buddha went thereafter to the rose apple (*Jambu*) tree at the tip of Jambudīpa Island and, bringing with him a rose- apple fruit, came back ahead of Uruvela-Kassapa and remained sitting at Uruvela-Kassapa's fire-place.

Uruvela-Kassapa on seeing the Buddha who had come after him but who had arrived at the fire-place before him and was sitting there, asked the Buddha thus: "O, Monk! Even though I have come ahead of you, you who have come after me have arrived at the fire-place before me and are sitting here. By what route have you come, Monk? The Buddha replied: "O, Kassapa, after I have told you to go ahead, I went to the 'rose-apple' tree at the tip of Jambudīpa Island and, bringing with me a rose-apple fruit, came back ahead of you and remained sitting at the fire-place. This rose-apple fruit O, Kassapa is has colour, smell and taste. Eat it if you so desire"; Uruvela-Kassapa then replied: O, Great Monk! Enough! you are the one who deserves the fruit. You should eat" it. Again, Uruvela-Kassapa thought thus:

"After telling me to go ahead, this monk went to the rose apple tree at the tip of Jambudīpa and, bringing with him a rose-apple fruit, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and

powerful. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *asavas* dried up."

At that time, although the Buddha was aware of what was in the mind of Uruvela-Kassapa, he restrained himself and remained patient as before, awaiting the maturing time of the ascetic's sense faculties; and he stayed on in the wood accepting and taking the food offered by Uruvela-Kassapa.

The eighth, the ninth, the tenth and the eleventh *Paṭihāriya*

In the following morning, when Uruvela-Kassapa came to the presence of the Buddha and invited him saying, "It is meal time, O, Great Monk! The meal is ready. Please come and have it!" The Buddha sent him away saying: "You O, Kassapa! go ahead I, the Buddha, will follow." and then,

(a) going to the mango tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him a mango fruit,,

(b) going to the emblic myrobalan⁴ tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him an emblic myrobalan fruit,.....,

(c) going to the yellow myrobalan⁵ tree standing near the rose-apple tree at the tip of Jambudīpa and bringing with him a yellow myrobalan fruit,.....;

(d) going to the Tavatimsa Deva world and bringing with him a coral flower the Buddha came back ahead of Uruvela-Kassapa and remained sitting at Uruvela-Kassapa's fire-place.

On seeing the Buddha who had followed him but who had arrived at the fire-place ahead of him and was sitting there Uruvela-Kassapa

⁴emblic myrobalan: *amalakā*; *phyllanthus emblica*

⁵yellow myrobalan: *haritakā*; *terminalia citrina*

asked the Buddha thus: Even though I have come ahead of you O, Monk, you who have come after me arrived at the fire-place ahead of me and are sitting here. By what route have you come, Monk?" The Buddha replied: "After I have told you to go ahead, O, Kassapa I went to *Tavatimsa* and, bringing with me a coral flower, came back ahead of you and remained sitting at the fire-place. This coral flower O, Kassapa has colour and scent. Take it if you so desire", and Uruvela-Kassapa replied: "Enough! O, Great Monk You are the one who deserves the coral flower. You should take it." Again, Uruvela-Kassapa thought thus:

"After telling me to go ahead, this monk went to *Tavatimsa* and, bringing with him the coral flower, came back ahead of me and remained sitting at the fire-place. And so, this monk is indeed very mighty and powerful. But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsavas* dried up."

The twelfth *Paṭihāriya*, etc.

(12) On one occasion, the five hundred hermits, being desirous of performing fire-worship made efforts to split firewood into pieces but were unable to do so. Thereupon they thought: "Our inability to split firewood might certainly be due to the supernormal power of the Monk:"

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked. "Do you want O, Kassapa to have the logs split? and Uruvela-Kassapa replied: "We want O Great Monk, to have them split " By means of the supernormal power of the Buddha, the five hundred logs of firewood were at once marvelously split into pieces making sounds simultaneously. Again Uruvela-Kassapa thought thus:

"This monk is capable of splitting at once the logs which my disciples could not do in any way. And so, this monk is indeed mighty and powerful, But, even though he is so mighty and

powerful, he is not yet an Arahāt like me with *āsavas* dried up."

(13) On another occasion, the five hundred hermits were unable to make fire burn ablaze for the performance of fire-worship despite their attempts. Thereupon they thought: "Our inability to make fire burn ablaze might certainly be due to the supernormal power of the monk."

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want O, Kassapa to have the fires blazing?"; and Uruvela-Kassapa replied: "We want, O Great Monk, to have the fires blazing!" By means of the supernormal power of the Buddha, five hundred big heaps of bonfire marvellously blazed forth all at once. Again Uruvela-Kassapa thought thus:

"This monk makes the five hundred heaps of bonfire to blaze forth simultaneously, which my disciples could not do in any way. And so, this monk is indeed mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsavas* dried up."

(14) Again on another occasion, the five hundred hermits were unable to put out the blazing flames after the performance of fire-worship. Thereupon they thought: "Our inability to put out the blazing fires might certainly be due to the supernormal power of the monk."

When Uruvela-Kassapa reported the matter to the Buddha, the Buddha asked: "Do you want O, Kassapa to have the flames extinguished?"; and Uruvela-Kassapa replied: "We want, O Great Monk to have them extinguished." By means of the supernormal power of the Buddha, the five hundred big heaps of bonfire marvellously became extinguished all at once. Again Uruvela-Kassapa thought thus:

"This monk can simultaneously put out the five hundred big heaps of blazing bonfire which could not be extinguished in any way by my disciples. And so, this monk is indeed mighty and

powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *asavas* dried up."

(15) Still on another occasion, the five hundred hermits went down into the River Nerañjarā during winter nights (called *Antaratthaka*⁶) when there was very heavy fall of snow and when it was terribly cold. Some of the hermits wrongly believing that "by emerging from the water once, evil deeds can be cleansed climbed up the bank by emerging from water only once (after submerging their whole bodies). (Many were those who entertained such belief. They submerged themselves just because there could be no emerging without submerging). Some of the hermits wrongly believing that "by submerging once, evil deeds can be cleansed" plunged but once with their heads, under water and came up on the bank as soon as they rise from water. (Only a few entertained such belief.)

Some of the hermits wrongly believing that "if bath is taken by repeatedly immersing and emerging, evil deeds can be cleansed", bathed in the river, constantly immersing and emerging from it. (There were many of them who held such belief.)

Thereupon, the Buddha created five hundred braziers. The hermits warmed themselves at the five hundred braziers when they came out of the water.

Thereupon, the five hundred hermits thought: "The creation of these five hundred braziers might certainly be due to the supernormal power of the monk." And Urnvela-Kassapa thought thus:

"This Great Monk can indeed create these braziers which number five hundred. And so, this monk is indeed mighty and

⁶Antarathaka: literally, the eights between the two; here it means " eight days which fall between the end of one month and the beginning of the following month. At the end of this item (15) the author gives a long discussion, on which two months should be considered in this context, quoting numerous authorities including sanskrit texts, Pali commentaries and Sub-commentaries We have left out this portion from our translation.

powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up."

(16) One day, there was a great down pour of unseasonal rain in Uruvela Forest, where the Buddha was residing; a torrential stream of water flowed incessantly. The place where the Buddha was staying was low-lying and therefore liable to be inundated. Thereupon, it occurred to the Buddha thus: "It would be good if I ward off the flow of water all around and walk to and fro on the bare ground encircled by water and thickly covered with dust"; accordingly, he warded off the flow of water all around and walked to and fro on the bare ground encircled by water and thickly covered with dust.

At that time, Uruvela-Kassapa, intending: "Let not the monk be hit by the torrent and carried away," went rowing in a boat with many of the hermits to the place where the Buddha was staying. Much to his astonishment, he saw that the flow of water all around had been warded off and that the Buddha was walking to and fro on the bare ground encircled by water and thickly covered with dust. Not believing what he saw, he asked: "O, Great Monk! Is it indeed you walking to and fro on the bare ground encircled by water and thickly covered with dust?" The Buddha replied: "Yes, O, Kassapa it is I."; and he rose into the sky even while the hermits were looking on and came to rest on their boat. Again, Uruvela-Kassapa thought:

"Even the torrential stream rushing down with great force cannot carry away the monk. And so, this monk is indeed mighty and powerful, But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *āsava*s dried up."

**The great teacher Uruvela-Kassapa entering bhikkhuhood
together with his five hundred disciples.**

In the former days as the hermits' faculties were still immature, the Buddha had been patiently bearing their disdain and awaiting the time when their faculties would reach maturity; nearly three months had passed thus. Now that their faculties had matured, the Buddha would address them candidly and instruct them leading to their liberation.

Although the Buddha had thus shown the miracle so as not to be overwhelmed by the flood, the great hermit thought wrongly as before that only he himself was an Arahāt without *asavas*; the Buddha was not yet an Arahāt with *āsavas* completely gone. While he was so thinking wrongly, it occurred to the Buddha thus:

"(Should I so keep on disregarding him) this vain man (Uruvela-Kassapa), who is too remote from the Path and Fruition will continue thinking wrongly for a long time: This monk is indeed mighty and powerful! But, even though he is so mighty and powerful, he is not yet an Arahāt like me with *asavas* dried up. What if I should instill in him a sense of religious urgency."

Having thought thus, the Buddha candidly spoke to Uruvela-Kassapa these three sets of words:

"O Kassapa, (1) you are not an Arahāt with *asavas* eradicated (2) You are not one who has attained the *Arahatta Magga* (3) (Not to speak of such attainment), you have not even the least practice of the right path for the attainment of the *Arahattamugga Arahattaphala*."

Thereupon, Uruvela Kassapa, feeling a strong sense of religious urgency, prostrated himself with his head rubbing the feet of the Blessed One and made the request, "Glorious Buddha, may I receive admission to the order and ordination as a *bhikkhu* in your presence "

The Blessed One (knowing maturity of their faculties) said to him:

"O Kassapa, you are the leader, chief, and principal of five hundred hermits, (it would not be proper if you do not inform them). You should first seek their permission; then only these five hundred disciples of yours may do whatever they think fit."

So Uruvela Kassapa went to his five hundred disciples and told them: 'I want to lead the holy life, O hermits, under the Great Monk. You may do whatever you think fit.' " O great teacher, we have long had faith in the Great Monk". (since the taming of the Nāga), replied the hermits; "If you lead the holy life under him, all of us, five hundred disciples will do likewise".

Then Uruvela Kassapa and the five hundred hermits took their hair, their matted locks, their requisities, and paraphernalia of the fire sacrifice such as shoulder yokes and fire-stirrers and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, 'Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence.'

Thereupon the Blessed One said "*Etha bhikkhave*, etc. meaning: Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly with the call of '*Etha bhikkhave*' by the Buddha who stretched out his golden right hand, Uruvela Kassapa and those five hundred hermits turned into full-fledged bhikkhus, like senior Thera of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into Bhikkhus. (The very utterance by the Buddha 'Come Bhikkhus' meant a process

for these hermits to become accomplished bhikkhus. There was nothing to do with the procedure in an ordination hall.)

**Nadī Kassapa (middle brother) entering
bhikkhuhood with his disciples**

When Nadī Kassapa who lived downstream saw the requisites of hermits set adrift by Uruvela Kassapa and his five hundred disciples, he thought, 'I hope no harm has befallen my brother.' He sent ahead one or two of his disciples, saying, 'Go and find out about my brother' and he went himself with (the rest of) his three hundred disciples where Uruvela Kassapa was dwelling. Approaching his elder brother, he asked, 'O Big Brother Kassapa, is this state of a bhikkhu much noble and praiseworthy?'

On being replied by Uruvela Kassapa, 'Indeed, brother, this state of a bhikkhu is much noble and praiseworthy,' Nadī Kassapa and his three hundred disciples, as previously done by Uruvela Kassapa and his hundred followers, took their hermit's requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, Glorious Buddha, may we receive admission to the order and ordination as *bhikkhus* in your presence."

Thereupon the Blessed One said "*Etha bhikkhave*, etc. meaning: Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly with the call of '*Etha bhikkhave*' by the Buddha who stretched out his golden right hand, Nadī Kassapa and those three hundred hermits turned into full-fledged bhikkhus, like senior Thera of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits disappeared miraculously as they were transformed into Bhikkhus.

(The very utterance by the Buddha 'Come Bhikkhus' meant a process for these hermits to become accomplished bhikkhus. There was nothing to do with the procedure in an ordination hall.)

**Gayā Kassapa (youngest brother) entering
bhikkhuhood with his disciples**

When Gayā Kassapa who lived down stream saw the requisites of hermits set adrift by Uruvela Kassapa and his five hundred disciples and by Nadī Kassapa and his three hundred disciples, he thought, 'I hope no harm has befallen the eldest brother: Uruvela Kassapa, and the middle brother Nadī Kassapa.' He sent ahead two or three of his disciples, saying, 'Go and find out about my two brothers and he went himself with (the rest of) his two hundred disciples to where Uruvela Kassapa was dwelling. Approaching his elder brother, he asked. 'O Big Brother Kassapa, is this state of a bhikkhu much noble and a praiseworthy?'

On being replied by Uruvela Kassapa, 'Indeed, brother, this state of a bhikkhu is much noble and praiseworthy,' Gayā Kassapa and his two hundred disciples, as previously done by Uruvela Kassapa and his followers, took their hermit's requisites and paraphernalia of fire sacrifice, and set them adrift in the current of river Nerañjarā. Then they went to the Buddha and prostrating themselves with their heads rubbing the feet of the Blessed One, made the request, 'Glorious Buddha, may we receive admission to the order and ordination *bhikkhus* in your presence.'

Thereupon the Blessed One said "*Etha bhikkhave*, etc meaning. Come Bhikkhus. Receive admission and ordination you have asked for. The Dhamma has been well taught by me. Strive to undergo noble trainings in its three higher aspects so as to bring about the end of the round of suffering." Instantly with the call of '*Etha bhikkhave*' by the Buddha who stretched out his golden right hand, Gayā Kassapa and those two hundred hermits turned into full-fledged bhikkhus, like senior Thera of sixty years' standing, readily dressed up and equipped with the eight supernaturally created requisites each in its proper place, paying homage to the Buddha with due respect. Their state of hermits

disappeared miraculously as they were transformed into Bhikkhus. (The very utterance by the Buddha 'Come Bhikkhus' meant a process for these hermits to become accomplished bhikkhus. There was nothing to do with the procedure in an ordination hall.)

(In this account of the display of miracles, such as the hermits inability to split the Logs, the simultaneous and marvellous splitting of logs, their inability to make the fires, the simultaneous and marvellous blazing of fire; their inability to put out fires, the simultaneous and marvellous extinction of fires; the creation of five hundred braziers; all these unusual events were due to the Buddha's resolve)

(The number of miracles performed by the Buddha in this manner in order to liberate the Kassapa brothers and their one thousand hermits mentioned directly in the Pali Canon is sixteen, that not mentioned directly is three thousand five hundred, thus totalling three thousand five hundred and sixteen.)

The Buddha's delivery of the *Ādittapariyāya Sutta*

After staying at Uruvela for as long as he wished to liberate the hermit brothers and their one thousand followers, the Buddha set out for Gayāsīsa, where there was a stone slab (looking like an elephant's forehead) near Gayā village, together with a thousand bhikkhus who were formerly hermits. The Buddha took his seat on the stone slab together with the thousand bhikkhus.

Having taken his seat, the Buddha considered, "What kind of Discourse will be appropriate for these one thousand bhikkhus?" and decided thus: "These people had worshipped fires every day and every night; if I were to give them the *Ādittapariyāya Sutta* describing the continuous burning of the twelve sense - bases (*āyatana*), by the eleven fires, they could attain the *Arahantapahala* "

Having so decided, the Buddha delivered the *Adittapariyāya Sutta* which describes in a detail manner how the six doors of senses, the six objects of senses, the six forms of consciousness, the six forms of contact, the eighteen kinds of feeling arising through contact (*phassa paccaya vedanā*) are burning with the fire of lust (*rāga*), the fire of hate (*dosa*), the fire of delusion (*moha*), the fires of birth, ageing and death, sorrow, lamentation, pain, grief and despair.

While the discourse was thus given by the Buddha, the one thousand bhikkhus attained the Knowledge of the Four Paths in successive order and became *Arahats* in whom *āsavas* were extinguished. Therefore the minds of the one thousand bhikkhus were completely released from *āsavas* that had become extinguished with no chance of reappearance as they (the bhikkhus) had absolutely eradicated grasping through craving (*taṇhā*) and wrong view (*diṭṭhi*) of any thing as 'This I am, this is mine.' They were completely emancipated from *asavas* attaining cessation through not arising.

(Noteworthy facts about the *Ādittapariyāya Sutta* will be given later in the Chapter on *Dhamma Ratana*.)

CHAPTER FIFTEEN

The Buddha's visit to Rajāgaha

When the Buddha had stayed at Gayāsīsa as long as he desired in order to liberate the one thousand former hermits making them attain *Arahattaphala*, he set out to go to Rajāgaha accompanied by them who were now Arahats; the Buddha did so in order to comply with the request made by King Bimbisara (whom he met as he started his Going Forth): "Venerable Sir, May I make this request?: When you have gained Enlightenment, let my country be the first you bless with your visit". When at length he arrived at the large Palmyra Sapling Grove near Rajāgaha, he stayed at the foot of the *Suppatittha* bayan tree which offered an expansive shade and which was regarded as a shrine by people who made their worship.

(After his Enlightenment, the Buddha spent his first rain-retreat (*vassa*) at Isi patana Migadaya; at the end of the *vassa*, after conducting the *Pavāraṇā*¹ ceremony, he went to Uruvela forest. While he stayed there for fully three months, he instructed and taught the hermit brothers and their one thousand followers till they attained *Arahataphala*. Then on the Full-moon of *Phussa* (December-January), the Blessed One accompanied by the one thousand Arahats went to Rajāgaha where he stayed for full two months. (*Jātaka Commentary* and *Buddhavamsa Commentary*).

At that time, King Bimbisara, heard from the royal gardener the good news of the arrival of the Buddha at Rajāgaha thus:

"O Friends, the Buddha Gotama, the prince of the uninterrupted Sakyan descendants who went forth into homelessness from his Sakyan clan, has come to Rajāgaha and is living at the

¹ *Pavāraṇā*: The formal ceremony which concludes the rain-retreat, in which a Bhikkhu invites criticism from his brethren in respect of what has been seen, heard or suspected about his conduct.

foot of the Suppatittha banyan tree in the Palmyra Sapling Grove.

The fame the good name of the Buddha Gotama has spread and arisen as far as bhavagga thus; The Blessed One is endowed with nine attributes beginning with that of being an *Arahat* (*Araham*) and ending with that of possessing the six great glories (*Bhagavā*); he makes known to the world of sentient beings with Devas and Brahmas, the Dhamma which he has himself realised through higher knowledge (*Abhiññā*).

The Buddha Gotama teaches the Dhamma which is good in the beginning, good in the middle and good in the end, complete with the spirit and the letter. He explains to Devas and men the noble practice of *Sīla*, *Samādhi* and *Paññā* which is perfect and pure being free from defilements of wrong deeds.

It is extremely good and beneficial to go and see such accomplished Ones who are worthy of veneration".

Then accompanied by a hundred and twenty thousand Magadhan Brahmin householders, King Bimbisara went to the Blessed One, and after paying homage to him sat down at a place which is free from six faults of location, viz; not too far, not too near, not at the front, not at the back, not at a high site and not on the leeward side. Of the hundred and twenty thousand householders who had accompanied the king (1) some paid homage to the Blessed One and sat down at a site free from six faults; (2) some exchanged greetings with him, entered into courteous and memorable talks with him and sat down at a site free from six faults. (These two categories of Brahmins belonged to the group which held right view.)

(3) Some raised their palms together inclining them towards the Blessed One and sat down at a faultless site. (They were sitting on the fence, not committing themselves to side with those holding wrong view, nor with those holding right view. Their thinking was (a) Should those holding wrong view blame us for paying homage to the monk

Gotama, we would say "How could mere raising of hands with palms together amount to paying homage?" and (b) should those holding right view find fault with us saying, "Why did not you pay homage to the Blessed One?" we would reply, "How is that? Is worshipping made only when the head touches the ground? As a matter of fact, raising of palms joined together also constitutes a formal worship". With this thought of sitting on the fence, they took their respective seats.)

(4) Some pronounced their names in the Blessed One's presence: "O Friend Gotama, I am Datta, son of so and so and; I am Mitta, son of so and so" and took their seats at a faultless place. Some pronounced their clan in the Blessed One's presence: "O friend Gotama, I am of Vasettha clan; I am of Kaccāyana clan" and sat down at a place which was free from six faults. (These Brahmins were poor, undistinguished people; by announcing their names and clan, amidst the assembly they had hoped that they would become known and recognised.)

(5) Some wealthy Brahmins just sat down without a word. These Brahmins were the crafty and the fools. The crafty thought: "a word or two with them will lead to friendliness, when one becomes friendly it is not wise not to feed them once or twice." Fear of friendliness with them and of feeding them cause their silent, quiet sitting. Just because they were ignorant and foolish, they sat down where they were like big lumps of earth dumped on the ground.

The Brahmins' doubt

When thus seated, those one hundred and twenty thousand wealthy Brahmin felt uncertain and wondered, 'Does the Great Monk lead the noble life under the great teacher Uruvela Kassapa as a disciple or does Uruvela Kassapa lead the noble life under the Great Monk?' Knowing what was passing in the mind of these Brahmins, the Buddha questioned the Venerable Uruvela Kassapa in verse:

*Ki meva disvā Urvelavāsi
pahāsi aggim̐ kisakovadāno
pucchāmi tam̐ Kassapa etamatham̐*

katham pahīnaṃ tava agghuttaṃ

O dear son, Kassapa, a resident of Uruvela forest, being a great teacher yourself instructing the lean hermits (because of their austere practices) seeing what fault did you give up fire-worship? I ask of you Kassapa, what made you abandon fire-worship?

The Venerable Uruvela Kassapa replied to the Buddha in verse also:

*Rūpe ca sadde ca atho rase ca
kāmi'itthiyo cābhivadanti yaññā
etaṃ malantī upadhīsu ñatva
tasmā na yiṭṭhe na hute arañjīm*

Glorious Buddha, It is said (by sacrificial teachers) that through sacrifice one can enjoy five sense-pleasures, namely, sight, sound, smell, taste and touch as well as womanfolk—the kind of women who resemble the tiger preying and devouring by means of its sensuality-like claws. Seeing and knowing well that the sense-pleasures and women serve only as defilements of the five aggregates, I no longer enjoy offering sacrifices. I no longer take delight in daily practice of fire-worship.

The Buddha then asked him again in verse:

*Etth'eva te mano na ramittha (Kassāpāti Bhagavā)
rūpesu saddesu atho rasesu
atho ko carahi devamanussaloke
rato mano Kassapa bruhi metam.*

Dear son Kassapa, if your heart finds no delight in the five sense pleasures of sight, sound, smell, taste and touch and in women, what sense object in this world of Devas and humans delights you. Answer me that, Kassapa.

The Venerable Uruvela Kassapa replied in verse:

*Disva padaṃ santamanūpadhīkam
akincanaṃ kāmahave asattaṃ
anannathābhāvimanannaneyyaṃ
tasmā na yitthe na hute arinjiṃ.*

Glorious Buddha, because I have distinctly perceived Nibbāna which has the characteristic of peace, free from the four attachments (*Upadhis*)², which cannot be made known by others (which can be achieved only through the Path, *Magga*, developed by oneself), which is not subject to change (being free from birth, old age, and death), and which is forever free from lust of life, attachment to existence. I no longer enjoy offering sacrifices; I no longer take delight in daily practice of fire-worship.

Having given this reply, in order to make it known that he himself was a disciple of the Buddha, the Venerable Uruvela Kassapa rose from his seat, arranged his robe on the shoulder, prostrated himself with his head at the feet of the Buddha, saying, "Glorious Buddha, you, the Exalted Buddha, are my Teacher; I am but a disciple of yours" Then he rose to the sky, first up to the height of a palm tree. Descending from it, he made obeisance to the Buddha. Then he rose up to a height of two palm trees in his second attempt, to a height of three palm trees in his third attempt, and so on. In this way he went up in his seventh attempt to a height of seven palm trees, then descending from there, making obeisance to the Buddha sat down at a place free from six faults.

Having observed these miracles, many of the wealthy Brahmins acclaimed saying in praise of the qualities of the Buddha: "Oh, how mighty and powerful the Buddha is; Even the hermit teacher Uruvela Kassapa, whose wrong view was so strong and firm and who believed himself to be an Arahāt, has been tamed by the Buddha, by destroying the net of his wrong views.

² Upadhis: wife and children, flocks and herds, silver and gold.

Hearing the words of praise being spoken by the Brahmins, the Buddha addressed them, "O Brahmins, taming this Uruvela Kassapa when I have achieved *the Sabhaññita Ñāṇa* is really not so wonderful. In a former existence as a Bodhisatta not yet free from mental defilement (*rāga*), when I was a Brahma called Nārada, I had destroyed the net of wrong views of King Angati who is Uruvela Kassapa now. At the request of the Brahmin audience, the Buddha recounted to them the story of Mahānārada Kassapa. (The story of Mahānārada-Kassapa may be read in detail in the Ten Great Jātaka)

Through the personal acknowledgement of the Venerable Kassapa, one hundred and twenty thousand Brahmins became convinced that "It is the great teacher Uruvela Kassapa who having followed as a disciple, lives a holy life under the Great Monk Gotama!" When the Buddha became aware through *Cetopariya Abhiññā* that their minds have now been free from doubt, he taught the audience of one hundred and twenty monks and brahmins headed by King Bimbisara the course of Moral practice leading to the realization the Path and Fruitions (*Maggaphala*): (1) Discourse on charity (*Dānakathā*) (2) Discourse on morality (*Sīlakathā*) (3) Discourse on happy destination (*Saggakathā*) and Discourse on the good Path and the line of conduct for the realization of *Maggaphala* and *Nibbāna* (*Maggakathā*). as well as *Kāmanam Adīnava Kathā* together with *Nekkhamma-ānisaṁsa Kathā* in a progressive manner. Thereafter, when the Buddha knew that King Bimbisara and one hundred and twenty thousand Brahmins had become possessed of the minds which were firm and imperturbable, soft and malleable, free from hindrances, eager, gladdened, purified and pellucid, he delivered the Dhamma originally discovered by him (*Sāmuḍḍamsika Dhamma Desanā*) of the Four Truths; and the one hundred and ten thousand Brahmins headed by King Bimbisara became established in *Sotapattiphala*, the remaining ten thousand Brahmins became lay devotees established in the Threefold Refuge.

King Bimbisara's five Aspirations

Then Bimbisara, King of Magadha, who had now become a Sotapanna, addressed the Buddha: "*Lord*, formerly when I was a young prince, I had five aspirations. Now they are fulfilled.

"*Lord*, when I was a young prince, I wished, 'If only the people of Magadha anointed me (as a) king'. Glorious Buddha, this was my first aspiration and it has now been fulfilled.

"*Lord*, when I was a young prince, I wished, 'If only the Homage-worthy Buddha came to this kingdom when I became king'. Glorious Buddha, this was my second aspiration and it has now been fulfilled, too.

"*Lord*, when I was a young prince, I wished, 'If only I could pay homage and do honour to that Buddha when he visited my kingdom' *Lord*, this was my third aspiration and it has now been fulfilled, too"

"*Lord*, when I was a young prince, I wished, 'If only the Buddha who visited my kingdom taught me the Dhamma which would lead to Nibbana'. *Lord*, this was my fourth aspiration and it has now been fulfilled, too.

"*Lord*, when I was a young prince, I wished, 'If only I might thoroughly understand the Dhamma taught by the Buddha'. This way my fifth aspiration and that too has now been fulfilled, too.

Glorious Buddha! It is indeed very delectable! Glorious Buddha, It is indeed very delectable! To cite worldly examples, just as one turns up what lies upside down, just as one holds up a lamp in the darkness for those with eyes to see various visible objects, even so has the Venerable Buddha revealed the Dhamma to me in many ways, Glorious Buddha, I take refuge in the Buddha, in the Dhamma and in the Sangha. Glorious Buddha, may you take me as a lay disciple established in the Threefold Refuge from now on till the end of my life. Glorious Buddha! In order that I may gain merit may you kindly accept

and enjoy my meal, together with the community of Bhikkhus." On thus being invited, the Buddha remained silent signifying his acceptance of King Bimbisara's invitation to the (morning) meal.

Thereupon, knowing quite well that the Buddha had accepted his invitation, King Bimbisara rose from his seat and returned to his golden palace after making obeisance to the Buddha with due respect and circumambulating him.

(It is to be noted here that King Bimbisara took the Threefold Refuge only after becoming established in *Sotapattimaggaphala*. Although taking refuge in the Three Gems was accomplished on realizing *Sotapattimaggā*, at that time it was only making up his mind that the Buddha, the Dhamma, and the Sangha are truly the refuge, the shelter, the support". Now he took the refuges by actually uttering the words of Refuge according to) the *Attasanniyyātanāsaraṇagamana*³ formula.

³kinds of Refuges :

A. (i) *Lokiya saraṇagamana*. Refuge taken by worldlings (*puthujjana*) by contemplating the attributes of the Buddha, the Dhamma and the Saṅgha, the Three Gems. It is insecure, impermanent, perishable.

(ii) *Lokuttara saraṇagamana*. Refuge in which the Ariyas are established simultaneous with their realisation of the Path with Nibbāna as their object.

B (i) *Dvevācika saraṇagamana* like that taken by Tapussa and Bhallika uttering *Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi*, at the time when there was not yet the Community of Bhikkhus.

(ii) *Tevācika saraṇagamana* like that taken by Yasa's father, mother, his ex-wife, and others after the formation of the Order by uttering the complete formula: *Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi*.

Four Formulæ for taking Refuge.

(i) *Atta sanniyyātana saraṇagamana* formula: *Ajja aduṇṇaṃ katvā ahaṃ attanaṃ Buddhassa niyyātemi*. In order to escape from the round of Samsara I entrust my own body to the Buddha, Dhamma, and Saṅgha and take refuge in them, starting from today.

Through realisation of *Sotapattimagga*, King Bimbisara became one who was established in the imperishable supramundane Refuge, *Niyātasaraṇagamana*. It was because he wanted to declare to others of his establishment in the *Niyāta-saraṇagamana* by word of mouth and also because he wanted to take upon himself the *Paṇipātasaraṇagamana* that he addressed the Buddha by actually uttering the words of Refuge.)

The Buddha entering Rājagaha for meal

After the night had passed and the new day dawned, having sumptuous meals of hard and soft food prepared ready in his palace, King Bimbisara sent messengers to inform the Buddha thus, "Glorious Buddha, It is time for meal; the alms-food is ready".

Sakka's descent for managing the huge crowd

As the time drew near for the Buddha to enter Rājagaha for alms-food, the citizens of Rājagaha, those who had seen and those who had not seen the Buddha, numbering eighteen crores, left the city very early wishing to see the Buddha and made their way group by group to the Grove of young palms. The road to it which was three *gāvuta* in length was choked up with people. The whole of the palm Grove also was so densely crowded with people that there was hardly any space among

(ii) *Tapparayāna saraṇagamana* formula: *Ajja adiṃ katvā ahaṃ Buddhassa parayāno...Dhammassa parayāno...Sanghassa parayāno*. Starting from today, I have only the Buddha, the Dhamma and the Sangha to rely on, to depend on.

(iii) *Sissabhavupa gamana saraṇagamana* formula: *Ajja adiṃ katvā ahaṃ Buddhassa antevāsiko...Dhammassa antevāsiko... Sanghassa antevāsiko*. Starting from today, I am a disciple of the Buddha, the Dhamma and the Singha.

(iv) *Paṇipāta saraṇagamana* formula: *Ajja adiṃ katvā ahaṃ Buddhassa abhivadanam paccuppatthanam añjali kamman samicikamman karomi...Dhammassa...Sanghassa...karomi*. Starting from today, kindly regard me as one who pays homage, who stands up in welcoming, who reveres the Buddha, the Dhamma and the Sangha

them. People could not feel satisfied watching and admiring the personality of the Buddha rendered so graceful by the thirty-two Major Marks, eighty minor characteristics and six-coloured rays emanating from the body of the Buddha.

The entire Palm Grove and the whole length of the road were so jammed by people that even a single Bhikkhu would find it impossible to find a way out of the Palm Grove. As things stood then, it appeared as if the Buddha would have to forgo his meal for the day. As if to intimate that this should not happen, the orange-coloured ornamented stone (*Paṇḍukambala*) which served as Sakka's throne, became warm. Pondering upon the cause of this manifestation, Sakka came to realise the difficult situation (in the Palm Grove). Assuming the guise of a youth, Sakka instantly appeared in the presence of the Buddha singing praises of the Buddha, the Dhamma and the Sangha. Through his supernormal powers, he carved a way for the Bhikkhus headed by the Buddha and acted as usher for them announcing the entry of Buddha into the city in the following verses.

*Danto dantehi saha purāṇa-jatīlehi
vippmutto vipbamuttehi
singīnikkha-savaṇṇo
Rājagaham pāvisi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *singī* gold, at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats and former hermits, whom the Buddha, himself tamed, has tamed by giving the Deathless Elixir; whom the Buddha, the leading Bull, himself released from the three states of existences⁴ and the three cycles of suffering⁵, has released from

⁴The three states of existence: *tibhava*(a)*Kāma bhava*.(b) *Rūpabhava* (c) *Arūpabhava* (F. N. I p.161-Ten Suttas from Dīgha Nikāya, Burma Piṭaka Assn.)

⁵Three cycles of suffering : *tivaṭṭa* (a) *kilesa vaṭṭa*, the cycle (round) of defilements comprising ignorance (*avijjā*), craving (*taṇhā*) and clinging

these states of existences and cycles of suffering by teaching the essence of Dhamma.

*Muttomttichi saha purāṇa-jatīlehi
vip̐pamutto vip̐pamuttehi
singīnikkha-savaṇṇo
Rajagahaṃ pāvisi Bhagavā*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *singi* gold, at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, himself emancipated from Mara's snare of the cycle of one thousand five hundred defilements, has emancipated from that snare of Mara by showing them the way-out; whom the Buddha, the leading Bull, himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Tiṇṇo tiṇṇehi saha pūraṇa-jatīlehi
Vippamutto vip̐pamuttehi
singīnikkha-savaṇṇo
Rājagahaṃ pāvisi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *singi* gold at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, having himself crossed over the four violent floods and reached the other

(*upadāna*) (b) *kamma-vatṭa*, comprising Kamma formations or rebirth-producing volitions and mental phenomena associated therewith (*Saṅkhāras*) (c) *vipāka-vatṭa*, the Kammic resultant rebirth-process comprising *viññāṇa*, *nāma-rūpa*, *āyatana*s, *phassa*, *vedanā*- (Buddhist Dictionary-Nyānatiloka).

shore, has conveyed over the four violent floods to the other shore by giving the beautiful eightfold mechanized vehicle; whom the Buddha the leading Bull, himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Santo santchi saha purāṇa-jatilehi
vip̐pamutto vip̐pamuttehi
siṅgīnikkha-savanno
Rājagahaṃ pāvīsi Bhagavā.*

(O countrymen) the Exalted Buddha possessing the yellow colour of the best refined *siṅgī* gold, at the request of the King of Magada, with his two feet moving like the sun and the moon has entered the city of Rajagaha together with the one thousand Arahats, former hermits, whom the Buddha, himself calmed, devoid of the heat of defilements, has calmed with the entire heat of defilements removed by sharing with them the water of deathlessness; whom the Buddha, the leading Bull, himself released from the three states of existences and the three cycles of suffering, has released from those states of existences and cycles of suffering by teaching the essence of Dhamma.

*Dasavāso dasabalo
dasadhammvidū dasabhi cupato
so dasasatapa-rivāro
Rājagahaṃ pāvīsi Bhagavā*

(O countrymen!) The Exalted Buddha who is endowed with ten deportments of the Noble Ones, the tenfold physical strength, and tenfold cognitive strength, who perfectly comprehends the ten ways of accomplishing deeds (*kamma-patha*), who is possessed of the ten characteristics of Arahats (*Asekkha*), at the request of the Magadha King, with his two feet moving like the sun and the moon, has entered the city of

Rājagaha, being accompanied by the one thousand Arahats, former hermits,

Singing these verses of praise melodiously, Sakka walked ahead of the Bhikkhus led by the Buddha announcing their approach to the crowd.

The citizens of Rājagaha, on seeing Sakka in the guise of a youth, discussed among themselves: "O friends, this youthful person is extremely handsome; this youthful person is so good looking; this youthful person inspires deference", and they wondered "whose personal attendant he happened to be".

Overhearing their remarks about him, Sakka replied to them;

*Yo dhiro sabbadhi danto
suddho appatipuggalo
Araham Sugato loke
tassāham paricārako*

(O countrymen!) Under the disguise of a youth, I am simply a servant and donor to him who is richly endowed with marvellous virtue; he is one who in this world is a great wise personality of Omniscience, who concerning six sense-faculties and the six sense-doors has tamed himself so that he may be free of the blemishes of wrongdoings; who is pure and untained by the dust of the one thousand and five hundred defilements; who is peerless throughout the entire three existences of the universe; who is worthy of unique homage and offering from humans, Devas and Brahmas; who speaks only two kinds of words whether people like them or not; words beneficial leading one to the Path and the Fruition and words truthful and subject to no change at all.

King Bimbisara's dedication of the Veluvana Park

The Buddha accompanied by the one thousand Bhikkhus entered the city of Rājagaha along the route cleared by Sakka, the king of

Devas. King Bimbisara conducted the Bhikkhus headed by the Buddha to his palace, and served them hard and soft food of excellent quality with his own hands, after which he sat down at an appropriate place free from the six faults, then this thought occurred to him: " At which place with the following five characteristics: (i) being not too far from the city (ii) being not too near the city (iii) roads for going to and coming from it, (iv) easy access to it for everybody at any required time; (v) devoid of noise of the city, village and people clamouring for the five sense objects, would the Buddha take up his residence?

Veluvana Park in his possession was complete with these five characteristics; having considered that it would be excellent to donate it to the community of Bhikkhus headed by the Buddha, the king addressed the Buddha, "Glorious Buddha, I cannot keep my self away from the Three Jewels; I wish to come to the presence of the Buddha on all occasions, appropriate or not; The Palm Grove where you are at present residing is too far from the city. Our Veluvana Park is neither too far from nor too near the city. There are also great roads leading to and coming from it. It is an accommodation worthy of the Blessed Buddha. May you therefore kindly accept my offering of this Veluvana Park."

Having thus addressed the Buddha, and wishing to make a gift of Veluvana, King Bimbisara poured flower-scented clear water onto the hand of the Buddha from a golden pitcher while saying these words of presentation:

"Etāhaṃ Bhante Veluvanam Uyyānam Buddhappmukhassa Bhikkhusaṅghassa dammi". Exalted Buddha. I offer this Veluvana Park to the community of Bhikkhus headed by the Buddha." When the Buddha accepted Veluvana, the great earth quaked swaying from side to side and rocking to and fro, like a damsel who, being carried away by joyous emotions, breaks out into dancing.

(N.B. In the whole of Jambudia, there is no park, the acceptance of which by the Buddha occasioned a tremor of the earth except Veluvana. *Buddhavaṃsa Aṭṭhakathā* etc)

**The ten verses in appreciation of the dedication of
a dwelling as contained in the *Buddhavaṃsa Aṭṭhakathā***

Having accepted the gift of Veluvana, the Buddha delivered a sermon to King Bimbisara, the Ruler of Magadha, in appreciation of a dwelling as follow:

(1) *Āvāsadānassa paṇānisaṃsaṃ
ko nāma vattum puriso samattho
aññatra Buddhāpana lokanāthā
yutto mukhānaṃ nahutena cāpi*

(Great King) Apart from the Omniscient Buddha, Lord of the world, what man, even if he is strangely equipped with ten thousand mouths, could fully reveal and explain completely the advantages that would accrue from giving a dwelling-place in charity? (Excepting the Buddha himself, no ordinary people of the world can in any way do so).

(2) *Ayūṃ ca vaṇṇaṃ ca sukhaṃ balaṃ ca
varaṃ pasatthaṃ paṭibhānameva
dadāti nāmaṃ pavuccate so
yo deti saṅghassa naro vihāraṃ*

(Great King!) A person who builds and generously offers a monastery to the community of Bhikkhus as a dwelling place for them may be said to have bestowed on them in joyous faith the boon of longevity, fairness, happiness, strength and admirable higher intelligence.

(3) *Dātā nivāsassa nivaranaṃ
sitādino jīvitupaddavassa
pāleti āyūṃ pana tassa yasmā
āyuppado hoti tamāhu santo*

(Great King!) A person who builds and generously offers a monastery as a dwelling place which wards off dangers such as heat

and cold etc., that may cause harm to life, may be said to have given protection to the life of the community of bhikkhus residing there. All good, virtuous people headed by the Buddha speak in praise of such a monastery donor as one who makes a gift of life.

*(4) Accuṇhasīte vasato nivāse
balanca vaṇṇo paṭibhā na hoti
tasmā hi so deti vihāradātā
balañ ca vaṇṇaṃ paṭibhānaṃ eva.*

(Great King!) A bhikkhu living in a place of extreme cold or extreme heat such as an open space etc., is oppressed by severity of climate; lacking supporting condition (*upanissaya paccaya*), his strength, fairness, high intelligence cannot steadfastly exist. (Such existence is possible only in a secure dwelling place). That donor of monastic buildings may be said to be one who makes a gift in joyous faith of strength, fairness, and intelligence.

*(5) Dukkassa sit'unha-sarīsapā ca
vātātapādippabhavassa loke
nivāraṇā nekavidhassa niccaṃ
sukhappado hoti vihāradata.*

(Great King!). A person who donate a dwelling place may be said to be a giver of happiness and well-being, because the dwelling place wards off all the suffering in the world caused by hostile elements of heat, cold, reptiles, scorpions, and fleas and various kinds of troubles due to wild winds and extreme intensity of heat.

*(6) Sit'unha vātātapadansavutthi
sarīsapāvāla migādidukkhā
yasma nivāreti vihāradātā
tasmā sukhaṃ vindati so parattha.*

(Great King!). A person who donates a dwelling place wards off through his dwelling place the suffering caused by cold, heat, wind, sun, gnats, mosquitoes, unseasonal rain poisonous snakes, scorpions,

fleas, wild beasts etc.. Therefore that residence donor can, without any vestige of doubt, acquire happiness of both mind and body in his future existence.

(7) *Pasammacitto bhavatoga hetum
manobhirāmaṃ mudito vihāraṃ
yo deti silādiguṇoditānaṃ
sabbhaṃ dado nāma pavuccate so.*

(Great King!). A person having pious devotion caused by faith, and with joy in his heart, builds and gives away in charity a pleasant, delightful dwelling-place which would cause the attainment of happy existence and prosperity, to be used as a monastery by noble bhikkhus who are possessed of five virtuous qualities such as *sīla* etc. All the former Buddhas had successively spoken in praise of such a donor as one who makes a gift all of four things: strength, fairness, happiness and insight or intelligence. (with reference to "*so ca sabbadado hoti, yo dadāti upassayaṃ*" of *Saṃyutta Pali Text*).

(8) *Pahāya macchera-malaṃ salobhaṃ
guṇalayānaṃ nilayaṃ dadāti
khittova so tattha parehi sagge
yathābhatam jāyati vitasoko.*

(Great King!) A person having abandoned the defilement of stinginess together with greed which is craving and attachment, builds and gives away in charity a monastery as a residence of noble bhikkhus who are possessed of virtuous qualities such as *sila* etc., Just as labourers who transport and deliver goods to the desired destination, so the carrier *kamma*, the volitional activities, convey that faithful donor to a happy destination; consequently he is reborn in the realms of Devas where pleasant objects of five sensual pleasure abound and where no trouble arises for one's food or shelter:

(9) *Vare cārurupe vihāre ulāre
naro kāraye vāsaya tattha bhikkhū
dudeyyamapānañca vatthañca nesaṃ*

pasamīna cittaṇa sakkacca niccam.

(Great King!) A wise man, therefore, who cares for his own interest, should cause to build a splendid monastery which is praiseworthy, delightful and commodious. He should then request bhikkhus who possess much knowledge and experience to take up residence in his monastery. He should always in devotional faith regard the resident bhikkhus with deference and make joyous offering to them of various kinds of food and drink and robes.

*(10) Tasmiṃ Mahārāja bhavesu bhoge
manorame paccanubhūya bhiyyo
vihāradānassa phalena santam
sukham asokam adhigacha pacchā.*

(Great King!), As a result of this donation of the monastery in pious faith you will therefore repeatedly enjoy in various happy existences more and more delightful wealth; after which you will through realisation of the four *Maggas* and the four *Phalas* attain the bliss of Nibbanic Peace, entirely free of sorrow.

Having thus blessed King Bimbisara with the sermon appreciating the dedication of the monastery, the Buddha rose from his seat and, accompanied by one thousand bhikkhus moved to Veluvana to take up residence.

(N.B. This narrative of King Bimbisara's donation of the Veluvana to the community of Bhikkhu headed by the Buddha, mention's his offering by way of naming what is most essential and what is most important which in this case was the Park As a matter of fact, the king's donation included dwellings with tiers and other buildings for the Bhikkhus to dwell in (as *the Buddhavaṃsa Commentary* describes Veluvana as a site adorned with pleasant spired buildings (*pāsāda*), flat-roofed buildings (*hammiya*), mansions (*vimāna*), abodes with roofs on four sides (*vihāra*), those with roofs on two sides (*addhayoga*), pandals (*mandapa*) and the like.)

**The Buddha's Permission to accept
a dwelling place as a gift**

Having given the Dhamma talk on the offer of the Veluvana Park by King Bimbisara, the Buddha addressed the Bhikkhus thus:

"*Anujānāmi Bhikkhave ārāmaṃ*". I allow you, Bhikkhus, to accept an offer of a park.

**The Buddha's delivery of
the *Tirokuṭṭa Sutta***

(as from the Khuddakapattha Text and Commentary)

The day after accepting the Veluvana Park, the Buddha delivered the *Tirokuṭṭa Sutta*. The following is the detailed account of it.

Counting back from this world, ninety-two aeons ago, King Jayasena ruled over the country of Kāsi. (In Sariputta Vatthu, Yamaka Vagga of the *Dhammapada Commentary* and in Uruvela Kassapa Vatthu, Etadagga Vagga, Ekakanipatta of the *Aṅguttara Commentary*, it was mentioned that the King was named Mahinda.) King Jayasena's Chief-Queen Sīrimā gave birth to a Bodhisatta named Phussa. In due course, the Bodhisatta Phussa gained Enlightenment and became a Buddha. King Jayasena, saying, 'My elder son has become a Buddha after renouncing the world and leading an ascetic life, developed adoration (being obsessed) with such an idea, as 'My Buddha, my Dhamma, my Sangha', so much so that he made attendance upon the Community of Bhikkhus headed by the Buddha his exclusive privilege, denying all others any opportunity to serve. He had bamboo wallings set up on both sides of the road all the way from the gate of the monastery to his golden palace; canopied ceilings fixed overhead and adorned with stars of gold; and festoons of flowers hung from them; underneath, silvery white sand was spread out and all kinds of flowers were scattered over so that the Buddha might come only along this route.

Phussa Buddha re-arranged his robe at the monastery and accompanied by his community of Bhikkhus had to take this walled and covered way till he reached the palace; after finishing the meal, they had to take the same screened-off route back to the monastery. Not a single inhabitant of the city was given an opportunity to offer alms-food..

Many of the citizen expressed their reproach saying:

"Although a Buddha has appeared in the world, we get no opportunity to gain merit by honouring him. As the moon and the sun make their appearance to confer light on all people; so, Buddhas emerge for the happiness, and well-being of all sentient beings. But this King has monopolized for himself the great field of merit meant for all."

Then three princes who were Phussa Buddha's half-brothers, also thought "Buddhas appear for the well-being of all sentient beings, not for the benefit of any individual only. Our royal father has denied others the right to attend upon the Buddha and honour him. How could we gain an opportunity to do so?"

The citizens who were of one mind with the princes discussed with them and agreed to adopt a ruse; they decided therefore to arrange the arising of a sham insurgency in the border areas of his kingdom.

Hearing that administration had broken down in the remote provinces, the king despatched his three sons to subdue the rebellion. On their return from the disturbed regions after a successful campaign against the insurgents, their royal father King Jayasena was so pleased with them that he offered to reward them, saying, "dear sons, you may ask for any reward you wish". Thereupon, the princes replied "Royal father, we wish no other reward; we want only the reward of royal permission to attend upon the Buddha and honour him"

"Dear sons" said the king, "you may ask any reward other than this". The princes replied, " Royal father, we do not wish to get any other reward". " In that case you may do so for a certain portion of time".

Thereupon, the princes requested the permission for a period of seven years. The king refused to grant it, saying it was too long a time. In this way, the princes made their request reducing the duration to six years, to five, four, three, two years, one year and to seven months, six, five and four months. When the King turned down all these requests, the princes finally asked for three months' permission to attend upon the Buddha. To this the King assented, saying, "All right, you may have it".

When they received thus the King's approval to attend upon the Buddha and pay homage to him for three months, they joyously approached Phussa Buddha and after making obeisance to him, addressed him thus: "Glorious Buddha, we wish to wait on and serve the Buddha for the whole three months of rains-retreat. May you accept our invitation to stay in our rural district for the whole three months of rains-retreat." By remaining silent, the Buddha signified his acceptance.

When they knew that the Buddha had conceded their request, the three princes sent a message to their Chief Minister commanding, "Chief Minister, for the whole three months of rains-retreat, we wish to support the ninety thousand Bhikkhus headed by our elder brother Buddha Phussa, with four requisites and wait on them making our obeisance. You must immediately make arrangements to build and finish construction of monasteries etc., for the Buddha and his community of Bhikkhu to reside."

The Chief Minister, having accomplished the construction of monasteries as commanded by the princes reported the matter, saying, "Construction of required monasteries etc have been completed as commanded".

Then the three princes along with one thousand soldiers wearing bark-dyed clothes conveyed the community of bhikkhus headed by the Buddha to their rural district having organised a body of attendants, two thousand five hundred strong, to serve the Sangha, with the four

requisites (and to render service) for its comfort (and convenience). Then they presented the Buddha and his bhikkhus with monastic buildings to take up their residence in.

The treasurer and his wife endowed with faith.

The princes' wealthy bursar and his wife had profound faith in the Three Gems. (On behalf of the princes) he took out things for the Bhikkhus headed by the Buddha from the princely store-houses in turn and faithfully handed them to the minister. The minister took them and with eleven thousand people, residents of the district, managed to turn them into choice food by cooking which they offered daily to the Buddha and his Sangha. (The three princes and their one thousand soldiers, all in bark-dyed garments, stayed at the monastery, observing the precepts, listening to the sermons and fulfilling their major duties to the Sangha led by the Buddha)

The ill-natured relatives of the Chief Minister

Out of the eleven thousand people doing sundry jobs at the minister's command some of his relatives were wicked and ill-natured, so they created various disturbances to the alms-giving; they personally plundered and devoured the food prepared for the Buddha and his Sangha and fed it to their children; they also set fire to the alms-distribution pavillions.

Phussa Buddha conveyed back to his royal father

When the rains-residence was over and the bhikkhus had attended the *pavāraṇā* ceremony, the three princes held a huge ceremony of honouring the Buddha; and in fulfilment of the original agreement made with their royal father, they conveyed the Buddha in a procession headed by him to the king's country. Soon after the arrival at the capital city of Kāsi where King Jayasena resided, Phussa Buddha passed into Nibbāna. (According to *the Saṃyutta Commentary*, Phussa Buddha passed away while he was still staying with the princes).

The royal father Jayasena as well as the three princes, their Chief Minister, and the royal treasurer passed away one after another; they were reborn together with their respective attendants in the Deva world. The wicked and ill-natured relatives of the Chief Minister were reborn in the realms of intense suffering (*niraya*).

For the duration of ninety two aeons, whereas the first group which reached the Deva world passed on from one Deva realm to another in the cycle of rebirths, the second group was reborn in one realm of miseries after another. Then in the present world-cycle of Badda, when Kassapa Buddha made his appearance in the world, the wicked and ill-natured relatives of the Chief Minister were reborn in the realm of *petas*. At that time people shared their merits, after performing deeds of charity, with their old relatives who happened to be reborn in the *peta* world, saying '*Idaṃ ahmākaṃ ñatinam hotu*'. Let this deed of merit be for the benefit of our relatives'. Thereby the *petas* who were their former relatives attained happiness and well-being.

Seeing other *petas* having happiness and well-being, they approached Kassapa Buddha and enquired of him "Glorious Buddha, is it likely that we will ever enjoy such prosperity?" "O *petas*", said Kassapa Buddha, "It is not yet time for you to enjoy such prosperity. After a lapse of one Antarakappa⁶ Gotama Buddha will make his appearance in the world; At that time, there will exist a king named Bimbisara. Ninety-two world-cycles ago, counting from this Bhadda-kappa, King named Bimbisara happened to be a Chief Minister, and a close relative of yours. That (old relative of yours,) King Bimbisara, after making a great offering to Gotama Buddha, will share his merit with you. At that time you will all enjoy such prosperity".

The hopeful words of Buddha Kassapa filled *petas* with intense joy as if he had told them "You will gain happiness tomorrow"

Then when the long duration of time between the appearance of one Buddha (Kassapa) and another (Gotama), had elapsed, our Gotama

Buddha appeared in the world. The three princes together with their one thousand attendants passed away from the Deva realm and took rebirth in a Brahmin clan of Magadha country: in course of time, they renounced the household life and became three hermit brothers at Gayasisa with their one thousand hermit disciples. The former Chief Minister of the three princes had now become King Bimbisara, ruler of Magadha. The Treasurer of the three princes had become now the richman Visakha; his wife then had now become Dhammadinna, the daughter of a richman. The rest of the former assemblage formed now the royal attendants of King Bimbisara.

As has been stated above, when our Gotama Buddha of Unimaginable Majesty (*Acinteyya*), Lord of the three worlds, arrived at Rajagaha, he caused King Bimbisara and his retinue of one hundred and ten thousands rich Brahmins to be established in *Sotapattiphala*; and on the next day, with Sakka acting as his usher, he went to the golden palace of King Bimbisara to accept the great charity made by King Bimbisara.

All the *petas* who were the old relatives of King Bimbisara came and stood surrounding him, hoping, "Our former relative, King Bimbisara will share his merits with us; we will presently make the announcement of his merit-sharing". But, having performed the great meritorious deed, King Bimbisara was only thinking, "Where would the Blessed Buddha reside?" and failed to share the merits; they expressed their indignation by making terrible outcry of groans in the king's palace at the dead of night.

Thoroughly shaken, frightened and alarmed by the uproar, King Bimbisara went to the presence of the Buddha when the day broke and paying respectful homage to the Buddha asked him thus: "Glorious Buddha, I had heard, in the course of last night such frightful noise; What would be their effect upon me?". "Have no fear, Your Majesty," replied the Buddha, "these noises will have no ill effects upon you at all. As a matter of fact your former relatives have been reborn in the realm of *petas* and are roaming about and waiting for you, Your Majesty; throughout the innumerable world-cycles that intervened

between the appearance of one Buddha and another with the hope to receive the fruits of merits shared by you. You failed to share your merits with your former relatives after your meritorious deeds yesterday; deprived of any hope of receiving the share of your merits, they caused that frightful din". On hearing the Buddha's reply, the king addressed the Buddha again, "Glorious Buddha, If I perform a deed of charity again and share my merits gained thereby will they be able to receive them?". "Yes, your Majesty, they will be able to receive them" "This being so", the King requested the Buddha, "may you accept the great *dāna* to be performed by me today? I will announce my sharing of my merits with my old relatives". The Buddha signified his acceptance by remaining silent.

The king went back to the palace and caused arrangements to be made for the performance of a magnificent *Dāna*, and when all the arrangements had been made he had information sent to the Buddha that it was time for him to come and accept the king's offering. The Buddha came to the palace and sat down at the prepared seat together with the community of bhikkhus. All the *petas* who were the king's former relatives also came to the palace, saying, "Today, we are surely going to receive the share of merits", and stood waiting from outside the walls.

The Buddha exercised his supernormal powers in such a way that the King saw all the *petas* who were his former relatives. The king pouring water on the hands of the Buddha said, "*Idaṃ me ñātināṃ hotu*: May this *dāna* done by pouring of clear water be for the well-being of my relatives."

At that very moment, (his former relatives receiving their share of merits) there appeared suddenly ponds with five kinds of lotus for their enjoyment. All his relatives drank of the water in the ponds, took bath in them; freed from miseries, worries, weariness and thirst, they acquired golden complexion.

Again, the king offered various eatable in succession such as rice gruel, hard food and soft food to the community of bhikkhus headed by

the Buddha, and as before announced his distribution of merits to his old relatives. At that very moment, various kinds of celestial food appeared for their consumption. Partaking of these divine meals voraciously (more than making up the ravenous hunger they felt before), they assumed fresh, healthy physical appearance complete with all the sense faculties of eye, ear, nose, tongue, and body.

Then the king proceeded to offer robes and sleeping and dwelling places to the community of bhikkhus headed by the Buddha and as before made known the distribution of his merits; and at that moment too, there appeared for use by the *petas* divine garments, divine carriages, celestial mansions complete with beds, beddings, bed spreads and various kinds of ornamental clothing. The Buddha made the resolution wishing that King Bimbisara could see the happiness and prosperity being enjoyed by his old relatives. On seeing them thus enjoying, through the Buddha's resolution, King Bhimbisara was overjoyed.

(According to the *Dhammapada Commentary* on the story of the Venerable Sariputta, those *peta* relatives of the King abandoned their *peta* appearance and assumed divine appearances.)

Having finished his meal, the Buddha, in order to bless the king with an appreciation of all his good deeds, gave a discourse on Tirokkuṭṭa made up of twelve stanzas, beginning with:

*Tirokuṭṭesu tiṭhanti
sandhisinghatakesu ca
dvārabahasu tiṭṭhanti
āgantvānaṃ sakāṃ gharaṃ*

(*Tirokuṭṭa Sutta* is included in the *Khuddaka-pāṭha* and *Petavatthū* Pali Texts)

At the end of this *Tirokuṭṭa* discourse, eighty four thousand sentient beings became aware of the frightful disadvantages of rebirth in the *peta* realm through the vivid descriptions by the Buddha, which generated in them a sense of religious urgency(*saṃvega*). There upon they readily practised the Dhamma and perceiving the Noble Truths achieved emancipation.

On the second day also, the Buddha repeated the same discourse to humans and Devas; the Buddha continued to give the same discourse for seven days and on each occasions, eighty four thousand beings perceived the Four Noble Truths and achieved emanicipation

(End of second volume of the Great Chronicle of Buddhas)

**THE GREAT CHRONICLE OF BUDDHAS
VOLUME TWO, PART TWO**

ANUDĪPANĪ

THE GREAT CHRONICLE OF BUDDHAS(Volume Two)

ANUDĪPANĪ

Chapter One

Ref. : The uproar announcing the appearance of
Buddha, p. 2.

Five *kolāhalas*

Kolāhala means a verbal agitation started by a few persons who say, "Thus will it happen", before the predicted event actually takes place; it arises among people brought together speaking of the impending matter in same language and in same voice.

That is to say, *kolāhala* exactly is an uproar created with excitement by people at large as an omen before the actual occurrence of something. It does not mean a nonsensical commotion that prevails in towns and villages falsely predicting an impossible incident such as "Prince Setkya is about to come back!"¹

¹The name is spelt Tsakyamen by Burney. British Resident at Ava(In-wa) during the reign of King Bagyidaw(1819-37). Tsakyamen or Prince Setkya as the only son was Heir-apparent. He was executed, according to the British, by Bagyidaw's brother King Tharrawaddy who usurped the throne in 1837. and the execution took place in April 1838. But tradition has it that Queen Mai Nu, Bagyidaw's wife and the prince's step mother, was instrumental in the execution. No matter who did it, it was true that the people's feelings were "those of regret and indignation."(*History of the British Residency in Burma 1826-1840* by W.S.Desai, p.335)

The latter version is dramatized and popularized by theatrical troupes which thereby enhanced the people's sympathy towards the unfortunate prince. Those who did not believe that the prince actually was killed entertained the hope that he would re-appear some day. But there has been no sign of the return of the prince.

The word *setkya* being the derivative of the Sanskrit *cakra*(Pali *cakka*) should not be confused with Cakravartin(Pali Cakkavattī). 'Universal Monarch'

There are five *kolāhalas* in this world:

- (1) *Kappa-kolāhala*,
- (2) *Cakkavatti-kolāhala*,
- (3) *Buddha-kolāhala*,
- (4) *Maṅgala-kolāhala*, and
- (5) *Moneyya-kolāhala*.

(1) *Kappa-kolāhala*

The *kolāhala* that warns people of the dissolution of the world is *kappa-kolāhala*. When the time for the destruction of the world is drawing near, the deities named Lokavyūha of the realm of sensual pleasures (*Kāmaivacara-Devas*), wearing red garments, letting their hair down, wiping the tears off their weeping faces, roam in a distressed manner about roads and highways used by people, and cry aloud to human beings at all places a hundred years ahead of the event:

"Friends, a hundred thousand years from this, the world will dissolve! The great oceans will dry up! The great earth, Mount Meru and all will burn and disintegrate (if the world is to be destroyed by fire), will go under floods and disintegrate (if it is to be destroyed by water), will expose itself to violent storms and disintegrate (if it is to be destroyed by the winds)! There will be the destruction of the world extending from this great earth with Mount Meru and the oceans up to the abode of Brahmās! Friends, develop loving-kindness (*mettā*), develop compassion (*karuṇā*), develop altruistic joy (*muditā*), develop equanimity (*upekkhā*) which form the conduct of Brahmas! Attend and serve your parents respectfully! Be awake to good deeds! Do not be careless!"

The uproar of the multitude caused by such loud cries is known as *kappa-kolāhala*.

(2) *Cakkavatti-kolāhala*

The *kolāhala* that arises in the world of human beings proclaiming that "A Universal Monarch will appear" who rules over the human realm including the four great island-continent and their satellite smaller islands, two thousand in all, is called *Cakkavatti-kolāhala*. The guardian deities of the world (*Lokapāla*), those *Kāṃāvacara-Devas*, knowing in advance of the appearance of a Universal Monarch, roam about public roads and highways and cry aloud to human beings at all places a hundred years ahead of the event:

"Friends, a hundred years from today a Universal Monarch will emerge in this world!"

The uproar of the multitude caused by such loud cries is known as *Cakkavatti-kolāhala*.

(3) *Buddha-kolāhala*

The *kolāhala* predicting in the world of human beings that "a Buddha will arise" is called *Buddha-kolāhala*. The Brahmās of the *Suddhāvāsa* abode, knowing in advance of the advent of an Omniscient Buddha and wearing Brahmā clothing, ornaments and crowns, happily roam about public roads and highways and cry aloud to human beings at all places a thousand years ahead of the event:

"Friends, a thousand years from today an Omniscient Buddha will evidently come into being in this world!"

The uproar of the multitude caused by such loud cries is known as *Buddha-kolāhala*.

(Herein, the statement meaning that the *Buddha-kolāhala* occurs a thousand years ahead of the arrival of a Buddha" should be noted in accordance with the life-span of the appearing Buddhas. It should not be noted as a statement made

regardless of their life-spans. Reason: The Bodhisattas such as Prince Dīpaṅkara, Prince Kondaṇṇa, Prince Maṅgala, etc. who had appeared in a period of long life-span, after descending to the human world and enjoying kingly pleasures as human beings for ten thousand years or so, renounced the world, practised *dukkara-cariya* and became Buddhas. The *Buddha-kolāhala* originates in the celestial world, and on account of that *kolāhala*, Devas and Brahmās in the ten thousand world-systems approach the Bodhisatta Deva to make the request. Only after getting his consent do Suddhāvāsa Brahmās roam the human abode and make the announcement. Thus, more than one thousand years, or even more than five thousand years, maybe nine or ten thousand years, after the prevalence of *Buddha-kolāhala* the long-lived Buddhas appeared. Therefore, it should not be noted that the aforesaid statement that "*Buddha-kolāhala* lasts for a thousand years" is made with regard to all Buddhas; the statement should be taken to have been made only with regard to a short-lived Buddha such as Gotama Buddha.)

(4) Maṅgala-kolāhala

Undecided as to the exact meaning of Maṅgala(auspiciousness), people gather and define the word each in his own way, saying "This is called Maṅgala!", "This is called Maṅgala!", which gives rise to a tumult voicing: "They say it is Maṅgala " Such a tumultuous voice is called *Maṅgala-kolāhala*. Suddhāvāsa Brahmās knowing in advance that the Buddha will give a discourse on Maṅgala and being aware of the thought of people who yearn for the truth about auspiciousness, roam about public roads and highways and cry aloud to human beings at all places twelve years before the Buddha's delivery of the Discourse.

"Friends, twelve years from today the Buddha will teach the Doctrine of Maṅgala! "

The uproar of the multitude caused by such loud cries is known as *Maṅgala-kolāhala*.

(5) *Moneyya-kolāhala*

The *kolāhala* concerning the ascetic practice of *Moneyya* is called *Moneyya-kolāhala*. (An elaboration on the *Moneyya* Practice is made in the section on Nālaka Thera as part of the History of Elders in the Saṅgha Jewel.) Suddhāvāsa Brahmas, knowing in advance that a bhikkhu in the human world will approach the Buddha to ask about *Moneyya* asceticism, similarly roam about public roads and highways and cry aloud to human beings at all places seven years before the Buddha's teaching :

"Friends, seven years from today a bhikkhu will approach the Buddha and ask *Moneyya* Dhamma!"

The uproar of the multitude caused by such loud cries is known as *Moneyya-kolāhala*.

These are the five *kolāhalas*. Explanations of these five are given in the *Aṭṭhakathās* of the *Buddhavaṃsa*, *Jātaka*, *Kosala Saṃyutta*, *Khuddaka-Pāṭha*, *Sutta-Nipāta* and also in the *Jinālaṅkāra*.

End of the five *kolāhalas*

Ref : The request made to the Bodhisatta Deva, p. 3.

Five predicting signs (*pubba-nimittas*) signalling the approaching death of Devas

The five *Pubba-nimittas* are :

- (1) Withering of celestial flowers,
- (2) Dirtiness of celestial costumes and ornaments,
- (3) Sweating from armpits,

- (4) Deterioration of physical beauty, and
- (5) Displeasure in living in celestial residences.

(1) *Withering of celestial flowers*: That is to say drying of divine blossoms that have appeared as decorations since the day beings are reborn as deities . These flowers that appear on their bodies simultaneously with their birth as Devas never wither during their life-span but remain fresh throughout. The flowers begin to wither only when there are seven days left for them to live according to human reckoning. (The flowers belonging to the Bodhisatta Deva Setaketu did not go dry even once throughout the length of the life of Devas living in Tusita abode, i.e., over the period of fifty-seven crores and six million years of terrestrial calculations. They started withering seven days of the humans before his passing away.)

(2) *Dirtiness of celestial costumes and ornaments*: As in the previous case, celestial costumes and ornaments never become dirty normally; only when it is seven days before the Devas' death do they show terrible dirtiness.

(3) *Sweating from armpits*: In the celestial realm, unlike in the human abode, there is absolutely no such change of weather condition as intense heat or intense cold. Only seven days prior to death, beads of sweat come out and flow down from various parts of their bodies (especially from the armpits).

(4) *Deterioration of physical beauty*: Such signs of old age as missing teeth, greying hair, wrinkled skin and the like that also betray decaying states of physical beauty never happen to them; female deities always remain to be sixteen-year old and male deities twenty-year old. Though they are perpetually tender and youthful with fresh, brilliant, beautifying colours, there sets in deterioration of the bodies, that have become weary and wretched as the time for their passing away is coming nearer.

(5) *Displeasure in living in celestial residences*: They never know unhappiness in living in celestial mansions throughout their divine lives; it is only when they are about to fall from their divine state that they lose delight and become displeased with life in divine residences.

Five *pubba-nimittas* do not occur to every deity

Though the five *pubba-nimittas* occur to dying deities as has been said above, it should not be understood that they do so to each and every divine being. Just as in the human world such omens as the falling of a meteor, the quake of the earth, the eclipse of the moon or of the sun, and the like manifest with regard to great and powerful kings, ministers, etc., even so in the celestial world these *pubba-nimittas* happen only with reference to highly glorious male and female deities. They never occur to those deities of insignificant power.

As good or bad things predicted by the omens that occur in the human abode are understood only by learned interpreters, so the events, whether good or bad, forecast by those omens occurring in the celestial realm are comprehended by wise Devas, not by unwise ones.

When the omens occur to deities of inconsiderable merit, they become greatly frightened, wondering "Who knows where shall I be reborn?" Those of considerable merit do not feel so at all, knowing that " We shall enjoy further bliss in higher divine existences because of the merit that accrue from our act of generosity, from our observance of morality and from our practice of meditation." (Exposition of the Mahāpadāna-Sutta, *Sutta-Mahāvagga Aṭṭhakathā*.)

Ref : (C) The conception of the Bodhisatta, p . 14.

Conception at the second stage of life

It may be questioned as to why did Mother Queen Maya conceive the Bodhisatta only in the third period of the second stage of life. The answer is: The sensual desire in an existing being in the first stage is

usually strong. Therefore women who become pregnant at that stage are unable to look after their pregnancy. Many are those who cannot take care of it. Such an inability causes several forms of injury to the pregnancy.

The middle stage which is the second of the equally divided three periods may be sub-divided into three equal portions. When a woman reaches the third portion, her womb is clean and pure. A baby conceived in such a clean and pure womb is healthy, free from diseases.

The mother of a Bodhisatta in his last existence enjoys pleasure at her first stage, and it is customary that she dies after giving birth to him during the length of the third portion of the middle stage. (It is also a phenomenal law that she dies seven days after the birth of the Bodhisatta. She dies not because she is in labour. As a matter of fact, the (Bodhisatta) Deva descends only when he has seen that his would-be mother has ten months and seven days more to live after she begins to conceive as has been mentioned in the account of the Bodhisatta Deva's five great investigations. Taking this into consideration, it is clear that her death is not caused by childbirth; it should undoubtedly be held that the mother dies only because her time is up.) (*Dīgha-Nikāya Aṭṭhakathā*, etc.)

Ref: Queen Mahā-Māyā's journey from Kapilavatthu to Devadaha.² p. 22.

In the story of Queen Mahā-Māyā's visit from Kapilavatthu to Devadaha it is written in the *Jināttha Pukāsanī* as follows:

"having cleaned and levelled the road five *yojanas* long between Devadaha and Kapilavatthu like a hardened plain ground. . ."

In the *Tathāgata-Udāna Dīpanī*, however, the following is mentioned:

²This subtitle too is not given in the original work. It is the translators'.

"having had the journey of thirty *yojanas* from Kapilavatthu to Devadaha repaired by digging, enlarging and filling the potholes so as to make it agreeable..."

The two writings are different.

In this *Chronicle of Buddhas*, however, we follow the *Aṭṭhakathās* of the *Buddhavaṃsa* and *Jātaka* where the distance between the two kingdoms, Kapilavatthu and Devadaha, is not given; these Commentaries simply describe the mending and levelling of the road.

The vehicle taken by Queen Māhā-Māyā is said in this work to be a golden palanquin in accordance with the same Commentaries. (It should not be wondered how the palanquin was carried by a thousand men, because, as in the case of the statement that "the Bodhisatta was suckled by two hundred and forty wet-nurses", it is possible that they carried it in turn, Or, it was probable that the palanquin was pulled by them simultaneously with long ropes of cloth.)

In the first volume of the *Tathāgata Uddāna Dīpanī*, etc. it is unusually and elaborately written as follows:

"The whole journey of thirty *yojanas* was mended, improved and decorated extensively and magnificently. The queen rode the stately chariot drawn by eight horses of white lotus colour and of Valāhaka Sindhī breed; King Suddhodana was together with her, for he was accompanying her up to the distance on half a *yojana*; there he saw her off and turned back after she had given him respect and he had said words of encouragement. The white horses merrily drew the chariot thinking "this service of ours by taking Queen Maha Maya with the Bodhisatta in her womb will bring us merit leading to Nibbana."

The *Aṭṭhakathās* of the *Buddhavaṃsa* and *Jātaka* as well as the *Jinālaṅkāra Ṭīkā* do not make such an account. All they tell us is that

the journey was made in a golden palanquin; hence my writing in this *Chronicle* sticking to the *Aṭṭhakathās* and *Tīkās*.

The Sala Grove of Lumbinī

With reference to the Sala Grove of Lumbini, two versions—one from the *Buddhavaṃsa Aṭṭhakathā* and the other from the *Jātaka Aṭṭhakathā*—have been reproduced in this work. The clause reading in the second passage, "hovering around and enjoying the nector themselves and carrying it for others as well" in brackets is in agreement with the Ngakhon Sayadaw's writing. It seems that the Commentary in the Sayadaw's possession contains "*anubhuttasāñjārāhi*". In the Commentaries, whether older or the Chaṭṭha-Saṅgāyanā edition, there is "*anubhuttapañjarāhi*". Dictionaries give "cage" as the meaning of *pañjara* of the Commentaries. Hence 'cage' is not agreeable.

Again, *parabhata-madhukara-vadhūhi* is translated "with female bees carrying (the nector) for others as well." Though *parabhata* has "cuckoo" as its meaning in the *Abhidhāna*, that meaning does not fit in here; it finds no place in this case. Therefore, the Ngakhon Sayadaw has appropriately said "carrying for others" in his translation.

When a rational interpretation is thought of, one recalls the distribution of work among bees: (1) there are [female] bees bringing all available kinds of nector from the four directions, (2) female bees that are waiting at the hive and are able to turn the nector of different tastes into honey of sweet taste.

Here in this *Buddhavaṃsa Aṭṭhakathā*, it seems that the female (worker) bees are meant. Therefore "*parabhata-madhukara-vadhūhi*" should be translated "Liquefying female bees able to make honey out of different kinds of nector brought by other (nector-carrying) bees": And it will be acceptable only if its paraphrase be given as follows:

"Liquefying female bees that can make honey of sweet taste from various types of nectar brought by nectar-bearing bees after flying around and around over trees big and small."

Ref. : The birth of the Bodhisatta³ p. 25.

With reference to the birth of the Bodhisatta, the *Tathāgata Udāna Dīpanī* and other Myanmar treatises on Buddhavaṃsa say to the effect that "When the time for Queen Mahā-Māyā's delivery of the son was drawing very close did her younger sister Pajāpati Gotamī extended help to her by supporting her on the left side; she gave birth by being aided by her attendants all around." In the *Buddhavaṃsa Aṭṭhakathā*, *Jātaka Aṭṭhakathā* and the *Jinālaṅkāra Tīkā*, however, it is said that when the time for childbirth came nearer as she felt the force in the womb as the impetus for her delivery, those who had come along with her set up screens and stayed away from her; while they were thus staying aloof, the queen gave birth to the Bodhisatta. This work follows the account given in the said Commentaries.

The statement that the two streams of water, warm and cold, enabled (the mother and the child) to adjust the temperature of body immediately after the birth is made according to the exposition in the *Mahāpadāna Sutta*, *Buddhavaṃsa Aṭṭhakathā* and *Jātaka Aṭṭhakathā*.

What is particular said in the *Sutta Mahāvagga Aṭṭhakathā* is this: "Of the two water streams the cold one falls into the gold jar and the warm into the silver. These two streams that had fallen from the sky are mentioned to say that they were meant for the son and the mother, who were not dirtied by any impurity on earth, to drink and to play with exclusively of others. Apart from the warm and cold water from the sky, there was the water fetched by gold and silver pots, the water from *haṃsa* lakes, etc. Water for them was indeed unlimited, it was plentiful. This should particularly be noted.

³This subtitle is not given in the original work. It is the translators'.

Ref : The story of Kāladevila the Hermit, p. 40.

(The name of this hermit is given as Devala in the Sinhalese version. In the Myanma version it is shown as Devila). The account of Devila will be reproduced from the *Sutta Nipāta Aṭṭhakathā*, Volume II :

This Devila the Hermit was the *Purohita* (Foremost Guide) of King Sīhahanu, king of Kapilavatthu and father of King Suddhodana. Because of his dark complexion, the Brahmin hermit was also called Asita. He was the king's instructor and counsellor who served King Sīhahanu by giving him advice so as to enable him to carry all undertakings through be they political, administrative or otherwise that confronted him.

During the reign of King Sīhahanu, he was tutor and guardian to Prince Suddhodana who was simply crown prince and unconsecrated as yet. Devila taught him various royal manners and palace customs and educated him in statecraft and trained him in all skills.

When Prince Suddhodana ascended the throne and was consecrated after King Sīhahanu, too, it was the former royal teacher who became again advisor to King Suddhodana.

After his ascension to the throne and his consecration, King Suddhodana did not show profound respect to his teacher as he had done before as a young prince; during court meetings, he merely raised his joined hands in adoration according to the tradition of consecrated Sakyan kings.

As he no longer received the king's specially felt serious reverence as before, his birth as a Brahmin and his pride as a teacher generated displeasure and dissatisfaction; unhappy and disgusted with his obligations to attend the palace, he sought the king's permission to become an ascetic.

Knowing his teacher's firm decision, Suddhodana requested: "You may become an ascetic. But after becoming an ascetic, please do not go far away. Kindly stay ever in my garden for my convenience in seeing you." After giving his consent saying "Very well, let it be so", and having made himself an ascetic and receiving the king's favourable treatment, he stayed in the royal garden; repeatedly engaging himself in meditation on *kasiṇa* device for mental concentration he gained the five mundane psychic powers. After his acquisition of these powers, he usually had his meal each day at King Suddhodana's palace, and visited the Himālaya, Catu-Mahārājā abode, Tāvatiṃsa abode, and other places, where he spent daytime.

All this is about Kāladevila the Hermit otherwise named Asita.

Ref : A brief history of the royal lineage of the Boddhisatta
p . 48.

In connection with the Boddhisatta's investigation into his family (*kula olokana*), a history of Sakyan kings, should be noted in brief as follows. Such a note means recognition of the attribute of the Bodhisatta's high birth (*jātimahatta-guṇa*).

In the first Intermediate (*Antara*) period of incalculably long aeon of evolution (*vivattatthāyī asankhyeyya-kappa*), the first king of the people at the beginning of the world was our Bodhisatta. He was originally named Manu.

The Bodhisatta Manu was more handsome, more pleasant to look at, more respectable, glorious and virtuous than other inhabitants of the world of the earliest age.

In that primaeval age people were of very pure morality at first. Later on there appeared people who committed crimes such as theft, etc. In order to be able to live free from these dangers and in peace, other earliest men of the world discussed among themselves and decided unanimously to elect someone who would govern them justly.

They also agreed that Manu the Bodhisatta was the best to govern, for he was endowed with all the required qualifications. Then they all approached him and made a request that he be their righteous ruler.

As Manu fulfilled his administrative duties, the people who were under his administration honoured him by paying their taxes, a kind of fee for his ruling performance, which amounted to one tenth of their crops.

The acquisition of three epithets

The people unanimously recognized the Bodhisatta, showing no objection at all, as one who would govern them with righteousness, for which honour in the form of taxes was due. Therefore he acquired the epithet *Mahāsammata*.

He saw to it that there were no disputes, quarrels, etc. over ownership of farmlands. (If there be any) the noble Manu had the power to decide and pass his judgement. This earned him the epithet *Khattiya*.

As he endeared himself to the people by observing upright kingly duties towards them, he won the third: *Rājā*.

In this Bhadda Kappa it was Manu the Bodhisatta who was the first among monarchs to gain these three titles *Mahāsammata*, *Khattiya* and *Rājā*.

As the sun possesses a thousand rays and gives beings light, sight and forms, so Manu the Bodhisatta, like the eye of these primaeval people and endowed with many noble attributes, came out shiningly, as if he were, their second sun, and was also designated by lineage *Ādiccavaṃsa* (Descendant of the Sun).

(Herein, with reference to the Mahāsammata of the primeval time, and also with reference to the present and fourth Antara Kappa of the sixty-four divisions of Vivattatthāyī state of Asaṅkhyeyya aeons forming one-fourth of this Bhadda Kappa, learned authors write differently. Thus in *The Glass Palace Chronicle* compiled by well-versed monks and ministers who met and discussed for three years in the Glass Palace during the reign of King Bagyidaw,⁴ the Fourth Founder of the city of Ratanapura, and in the *Kappa Vinicchaya Pāṭha Nissaya* written in settlement of controversies, by the Mohtā Thathanabaing Sayadaw, entitled Sujātābhisirīdhajadhipati-pavara Mahādhamma-Rajādhirājaguru, at the request of King Mindon⁵, the Convenor of the Fifth Council, it has been decided, giving ample strong evidence from the Texts, Commentaries and Sub-Commentaries, that there was only one Bodhisatta Mahāsammata and that the present *Antara Kappa* is the fourth one.

(Particularly in the *Kappavinicchaya* there are special sections (*visesa kaṇḍa*) which systematically contain questions and answers (*codanā* and *sodanā*) giving decisions on such topics of controversies as the eleven *antara-kappas*, eleven *Mahā-sammatas*, the twelfth *antara-kappa*, the nineteenth *antara-kappa*, and the rest with discussions so elaborate and with evidence so strong that doubtful persons, both monks and laymen, are likely to become free of doubts.

(In enumerating the kings in succession (*rājakkama*) such as Mahāsammata, etc. some commentaries and treatises are slightly different: these are the Commentary on the Ambatṭha Sutta of the Sutta Silakkhandha Vagga and its new Tīkā, the Commentary on them Cetiya Jātaka of the Aṭṭhaka Nipāta the Jātaka Aṭṭhakatha, the *Mahāvamsa*, *Dīpavamsa*, and

⁴He reigned from 1819 to 1839. See note on p. 184.

⁵Bagyidaw's younger nephew and Tharrawaddy's younger son, the second last king of the Konbaung Dynasty, his reigning years being 1853-78

Rājavaṃsas. What is going to be shown is based chiefly on the *Mahāvamsa* and the *Mahāsutakārī Maghadeva Laṅkā*.

- (1) First, Manu the Mahāsammatā,
- (2) his son King Roca,
- (3) his son King Vara-roca,
- (4) his son King Kalyāna,
- (5) his son King Vara-Kalyāna,
- (6) his son King Uposatha,
- (7) his son King Mandhātu (Bodhisatta),
- (8) his son King Vara,
- (9) his son King Upavara,
- (10) his son King Cetiya,
- (11) his son King Mucala,
- (12) his son King Mahāmucala.
- (13) his son King Mucalinda,
- (14) his son King Sāgara,
- (15) his son King Sāgara-Deva,
- (16) his son King Bharata,
- (17) his son King Aṅgira,
- (18) his son King Ruci,
- (19) his son King Suruci (also called Mahāruci),
- (20) his son King Patāpa,
- (21) his son King Mahāpatāpa,
- (22) his son King Panāda,
- (23) his son King Mahāpanāda,
- (24) his son King Sudassana,
- (25) his son King Mahāsudassana,
- (26) his son King Neru,
- (27) his son King Mahā Neru, and
- (28) his son King Accima

(a) These twenty-eight kings were of long lives of *asaṅkhyeyya* years. The twenty-seven kings after Mahāsammatā were his descendants. Some of these twenty-eight kings

reigned in Kusavatī City, others in Rājagaha and still others in Mithilā.

(b) King Accima, son of the last of the twenty-eight kings, founded Kusavati City again and reigned there; his descendants were exactly one hundred. (The *Dīpavaṃsa* says that they lived in Kapilavatthu.)

[Then the author gives an extract from the *Mahā Sūtakārī Magha-Deva Laṅkā* enumerating the kings listed in (a) and (b) and this makes one hundred and twenty-eight kings.]

(c) Of the hundred kings descended from King Accima, the last was named King Arindama. His son founded the city of Ayujjhapura and reigned; he and his descendants in that city numbered fifty-six.

(d) The last of these fifty-six kings was named Duppasaha. His son founded Bārāṇasi and reigned; he and his descendants in that city were sixty.

(e) The last of these sixty kings was named Ajita. His son founded Kambala; he and his descendants in that city were eighty-four thousand.

(f) The last of these eighty-four thousand kings was named Brahmadata. His son founded Hatthipura and reigned; he and his descendants in that city were thirty-six.

[Here comes another extract from the same *Laṅkā* that enumerates the kings in (c), (d), (e), and (f) amounting to 84,152.]

(g) The last of these thirty-six kings was named Kambala-vaṃsa. He founded Ekacakku and reigned; he and his descendants in that city were thirty-two.

(h) The last of these thirty-two kings was named Purindeva (Surindeva or Munindeva in other versions). His son founded Vajiramutti and reigned; he and his descendants in that city were twenty-eight.

(i) The last of these twenty-eight kings was named Sādhina. His son founded Mathura and reigned; he and his descendants in that city were twenty-two.

(j) The last of these twenty-two kings was named Dhammagutta. His son founded Ariṭṭhapura and reigned; he and his descendants in that city were eighteen.

(k) The last of these eighteen kings was named Sippi. His son founded Indapattha-nagara and reigned; he and his descendants in that city were twenty-two.

[Another extract comes here from the same *Laṅkā* combining the paragraphs (g), (h), (i), (j), and (k) and making one hundred and seventeen kings in all]

(l) The last of these one hundred and seventeen kings was named Brahma-Deva. His son also reigned in Ekacakkhu; he and his descendants in that city were fifteen.

(m) The last of these fifteen kings was named Baladatta. His son founded Kosambi and reigned; he and his descendants in that city were fourteen.

(n) The last of these fourteen kings was named Hatthi-Deva. His son founded Kannagocchi and reigned; he and his descendants in that city were nine

(o) The last of these nine kings was named Nara-Deva. His son founded Rocana and reigned; he and his descendants in that city were seven.

(p) The last of these seven kings was named Mahinda. His son founded Campā and reigned; he and his descendants in that city were twelve.

[Another extract is taken from the *Laṅkā* combining the above five paragraphs and giving the total number of kings which is fifty-seven.]

(q) The last of these fifty-seven kings mentioned in the above five paragraphs was named Nāga-Deva. His son founded Mithilā and reigned; he and his descendants in that city were twenty-five.

(r) The last of these twenty-five kings was named Samuddadatta. His son reigned back in Rājagaha; he and his descendants in that city were twenty-five.

(s) The last of these twenty-five kings was named Tidhaṅkara. His son founded Takkasila and reigned; he and his descendants in that city were twelve.

(t) The last of these twelve kings was named Tālissara. His son founded Kusināra and reigned; he and his descendants in that city were also twelve.

(u) The last of these twelve kings was named Purinda. His son founded Tāmalitthiya and reigned; he and his descendants in that city were twelve.

[Another extract from the same *Laṅkā* counting up the kings in the above five paragraphs and gives eighty-three as the total number of kings thereof.]

(v) Of these eighty-three kings in the above five paragraphs, the last was named Sāgara-Deva. His son was Magha-Deva

(Magghadeva). He and his descendants reigned in Mithilā until their number became eighty-four thousand.

(w) The last of these eighty-four thousand kings was named Nimi, the Bodhisatta. His son was named Kalārajanaka, whose son was named Samañkara, whose son was named Asoca (or Asoka). Their descendants totalling 84,003 again founded Bārāṇasī and reigned there.

(x) The Last of these 84,003 kings was named Sīhappati

- (1) King Sīhappati's son was King Vijitasena,
- (2) Vijitasena's son was King Dhammasena,
- (3) Dhammasena's son was King Nāgasena,
- (4) Nāgasena's son was King Samiddha,
- (5) Samiddha's son was King Disampati,
- (6) Disampati's son was King Reṇu,
- (7) Reṇu's son was King Kusa,
- (8) Kusa's son was King Mahākusa,
- (9) Mahākusa's son was King Navaratṭha,
- (10) Navaratṭha's son was King Dasarattṭha,
- (11) Dasarattṭha's son was King Rāma,
- (12) Rāma's son was King Vilāratṭha,
- (13) Vilāratṭha's son was King Cittaramsi,
- (14) Cittaramsī's son was King Ambaramsī,
- (15) Ambaramsī's son was King Sujāta, and
- (16) Sujāta's son was King Okkāka

These sixteen kings continued to reign in Bārāṇasī.

There were 252,556 descendants from Mahāsmmāta the Bodhisatta of the earliest aeon down to King Okkāka.

[The author here gives the final extract from the *Magha-Deva Laṅkā*, which sums up the 84,003 kings contained in (w), the sixteen kings contained in (x) and those counted elsewhere, and arrives at the total

number of 252,556 beginning with the Mahāsammata and ending with King Okkāka].

(Herein, since the exposition of the Ambaṭṭha Sutta in the *Sīlakkhandha Aṭṭhakathā* and that of the Muni Sutta in the *Sutta Nipāṭa Aṭṭhakathā* state that "after the eighty-four thousand kings belonging to the lineage of Magha-Deva, there occurred three successive rulers, all bearing the name Okkāka" and that "the third Okkāka had five queens, each with five hundred lady attendants", it should be taken that the Sakyan princes were the descendants of Okkāka III, and that the last of the 252,556 kings was this very person, Okkāka III.)

The story of King Okkāka

The wives of King Okkāka, the last of the 252,556 kings, were five: Hatthā, Cittā, Jantu, Jālinī, and Visākha. Each of them had five hundred ladies-in-waiting.

(The king was called Okkāka because when he spoke there emanated from his mouth the light as if from a shooting star, so explains the exposition of the Ambaṭṭha Sutta. It is note-worthy that in Myanmar history as well, such remarkable men as King Kyansittha, King Mañuhā (of Thaton) emitted from their mouths the brilliant light of insignia or of a shooting star or some other particular rays of light.

(It should not be taken for certain that King Okkāka's city was Bārāṇasī. As the commentary on the Ambaṭṭha Sutta again says that his daughter Princess Piya and King Rāma of Bārāṇasī joined in marriage, Okkāka's (the third Okkāka's) could be any city but Bārāṇasī).

Of the five queens, the eldest one, Hatthā gave birth to five sons namely, Ukkāmukha, Karakaṇḍu, Hatthinika, Sinisūra and five daughters, namely, Piya, Suppiya, Ānandā, Vijitā, Vijitasenā

When Queen Hatthā died after giving birth to her children, King Okkāka made a young, pleasant princess of great beauty his chief queen; a son named Jantu was born of her. On the fifth day after his birth, he was dressed in pretty ornaments and was shown to the king. The king was so delighted that he granted a boon to the queen, saying, "Take anything you like!"

After discussing with her relatives, the queen asked that the little son Jantu be made king. The king refused to comply and scolded her: "You wicked one, down with you! You just want harm to my sons!" On every favourable occasion the queen tried to please the king and said: "Your Majesty, a monarch should not turn what he has said (a promise) into a lie. You should keep your word." So saying she repeatedly demanded that kingship be bestowed upon her son. The king was then compelled to summon his older sons, Ukkāmukha and others and said with great sorrow

"Dear sons, I happened to have given Jantu's mother a boon on seeing your little brother. Now Jantu's mother has a burning desire to have her son made heir to the throne. Leaving aside my state elephant, state horse, and state chariot, take as many elephants, horses and chariots as you want and go and stay away from this city until I die. Come back after my death and take over the kingdom."

After saying thus, the king sent his sons away together with eight ministers.

Ukkāmukha and other elder brothers felt painful and wept bitterly. They also did obeisance to their royal father and said: "Dear father, please forgive our faults if any." They also asked court ladies for forgiveness. The five sisters requested the king, saying: "Dear father, let us go along with our brothers", and went out of the city: they were taken along the journey by their brothers who being accompanied by

the eight ministers and troops of fourfold army⁶ departed from the city. A large number of men followed the princes, thinking: "These senior royal sons will definitely come back and reign on the death of their father. We shall start attending upon them even now."

The size of the following grew from one *yojana* on the first day to two *yojanas* on the second day, and three *yojanas* on the third. This caused them to discuss among themselves: "The strength of our troops is so great; if we only wish to fight and occupy the countries around here with such power, no kings or states would dare to put up resistance. But what is the use of taking other kingdoms by force and through violence. There is indeed no profit at all! This Jambu Dipa is huge and immense. We shall find a new city in a free forest region." After agreeing thus they all headed for the Himalaya and searched for a site to build a city on.

The founding of Kapilavatthu

At that time our Future Buddha was a wealthy brahmin born of a family possessed of highly substantial riches and named Kapila. Renouncing his wealth he went forth as an ascetic and was staying in a leaf-hut that he built near a lake of clear waters in a teak forest by the side of a Himalayan mountain.

Learned in the science of earth (the study of signs of the soil), called Bhūmijāla, Kapila the Hermit and Future Buddha knew the advantages and disadvantages that were in store throughout the region of eighty cubits underground and eighty cubits aboveground. Around the site on which Kapila's leaf-hut was built the grass, trees and bushes grew turning in the right direction, with their trunk-like sprouts stemmed from them facing to the east. Besides, when beasts of prey such as lions and tigers gave chase to deer and pigs which were their food, or when snakes and cats gave chase to frogs and rats respectively and reached that spot, they could not pursue and catch, instead they all turned back

⁶An army consisting of four divisions: elephants, chariots, horses and foot soldiers.

running away, for they were threatened and shown hostility by their own respective preys. Seeing all this, Kapila came to note that "This is the best of all sites where enemies are conquered."

When the princes led by Ukkāmukha was searching for a suitable site for their proposed city, they came to the hermit's leaf-hut. Asked by the hermit about their purpose, they told him of their plan. Knowing of the matter Kapila the Hermit and Future Buddha took pity on them and said:

"Princes, the city founded on this site of my hermitage would be the best of all cities throughout Jambu-Dīpa. Among men born in this city, one will emerge able enough to overwhelm all others numbering even hundreds or thousands. Therefore construct a new city on this land of my hermitage. Build a palace on this spot of my residence. If I were to tell you of its pre-eminence, even a low-born son deriving support from this land will become somebody praised for his power of a Universal Monarch."

When the princes asked, "Venerable Hermit, is not this place still used and occupied by you?" Kapila replied, "Do not you bother, thinking that this place is still in use by me. Build a hermitage for me somewhere on an outlying spot, and set up a city with your residences here as I have pointed out to you. And name the city Kapilavatthu."

As has been directed by Kapila the Hermit, the four princes headed by Ukkāmukha, and their ministers and troops established a city together with royal palaces and mansions; they also named the city Kapilavatthu and settled there.

The beginning of the Sakyas

While they were thus settling there the princes grew old enough to get married. Then the ministers deliberated among themselves saying: "Sirs, these princes have come of age. If they were near their father

King Okkāka, he would have made these princes and princesses marry. Now the responsibility has come upon us." After their deliberations they consulted the princes.

The princes said, "O ministers, there are no princesses here who are equal to us by birth. Nor are there princes of matching class for our sisters. If those of unequal birth marry one another, their offsprings will become impure either from their paternal side or from their maternal side; this will thus bring them a destructive mixture of castes (*jāti-sambheda*). Accordingly, let us put the eldest sister of us, nine children, in the place of our mother and let the remaining ones of us, four brothers and four sisters, join in marriage so as to avoid such corruption of lineage " Thus agreeing among themselves they selected their eldest sister Princess Piyā to be their mother and married their sisters making four pairs of husband and wife lest their birth should get impure.

In course of time, each of the four couples of Okkaka's sons and daughters thrived with issue. When the king heard of the founding of Kapilavatthu by his children led by Prince Ukkamukha, of their marriages not with members of a different family but among themselves and of the prosperity of these brother-and-sister couples born of same parents, the king was so delighted that he spoke out in praise of his children in the midst of his ministers and others:

"Sakyā vata bho kumārā, Able indeed are my sons and daughters, O men!" *"Paramā sakyā vata bho kumārā,* Lofty and able indeed are my sons and daughters'."

As the king used the expression '*sakyā vata*', 'able indeed, in praising them it was after this very expression *sakyā* meaning 'able' that the name *Sakyā* or *Sākiya* was given to the descendants of the brothers and sisters led by Ukkamukha and it has come to be known well.

(This is the story how the Sakya Princes came into being.)

The founding of Koliya

At one time thereafter the eldest sister who was most senior to the brother-and-sister householders came to be afflicted with leprosy. There appeared on her body some boils like the flowers of *sālimuggala* or *parijāta*.

Thereupon the princely brothers considered and discussed among themselves thus: "If we were to stay and eat with our sister who has been stricken with such a horrible skin disease, we would be infected by it." One day they pretended to go for amusement in the garden taking their sister Piya in a chariot. When they came to a forest glade they had a square ditch dug huge enough to move therein indifferent postures of lying, sitting, standing and walking. In the underground chamber of the ditch they stored all kinds of food and drink and placed their sister in it. They also covered the square ditch with wooden planks to protect her from dangers and made grooves along its edges of the planks which served as a roof covered with earth, before they came home to Kapi-lavatthu.

About that time, king of Bārāṇasī called Rāma was suffering from leprosy and his female attendants and other courtiers and retinue became disgusted and horrified. He was therefore alarmed and entered a forest after handing over his kingdom to his eldest son. He made a shelter of leaves for himself. Because of his eating fruit and roots his skin disease soon vanished and he assumed golden complexion. While roaming from place to place he came across a tree with a gigantic trunk with a hollow in it. He created a large room, sixteen cubits in size, in that tree. He had the main door for entrance, windows and a ladder fixed. It was like a small palace chamber where he had already lived.

At night Rāma made a fire in a huge pan and noted the cries of deer, boars and the like by their direction before he slept. In the morning he went in that direction to find pieces of the flesh of deer, boars, etc. They were leftovers from the food of lions, leopards, tigers and so on.

He simply collected and cooked them for his food and lived in this manner.

One day a tiger getting the odour of the princess's body that came out from her underground dwelling which was not far from Rāma's place. When the tiger scratched the wooden roof and tried to burst open it, the princess was so frightened that she screamed aloud. It was nearing daybreak and Rāma was then sitting after making a fire in the pan. On hearing the scream and knowing that "this indeed is a women's", he rushed to the ditch as the day broke and asked: "who is it that is living in this underground dwelling?" and when he heard the reply, " I am a woman", he asked further "What is your lineage?" "Sir, I am a daughter of king Okkāka." "Come out", said the king. "Sir, I am not able to come out", "Why?" "Sir, I have leprosy." The king then asked all about the matter and knowing that the princess did not come out because she was proud of her aristocratic birth, the king let her know of his being a potentate himself by saying: "I too belong to the ruling class." He took out the princess from the underground chamber by means of a ladder and brought to his place. He gave her the same medicinal drugs that he had taken himself. The princess took them and her affliction abated. She became golden in complexion. By mutual consent the two lived together as husband and wife.

In due course the king's consort Piya gave birth to twin sons sixteen times and thus had thirty-two boys in all. When they grew up their father King Rāma sent them away for princely education.

One day a hunter from the king's native Baranasi, while coming to that forest near the Himālaya in search of treasures, encountered Rāma. Recognizing him the hunter said: "Lord, I know you very well." The king therefore enquired all about his kingdom and while he was doing so, the thirty-two sons came back. Seeing the boys the hunter asked: "Great King, who are these boys?" "They are my sons", said the king. After asking a further question, he came to know of their maternal relatives and thought: "I have now got some information to give the

ruler of Bārāṇasī as my gift." So thinking, he returned to the city and told the whole story.

The present king of Bārāṇasī who was Rāma's own son was delighted and in order to bring back his father, came accompanied by his fourfold army. He saluted his father very respectfully and made a request: "Dear father, kindly accept kingship of Bārāṇasī" "Dear son," replied Rāma, "I have no more desire to become king of Bārāṇasī. I will not follow you to the city. Remove this tree and build residences and a new city for me here at this very place of the great *kola* tree" At his command his son king of Bārāṇasī founded the new city.

As the city was founded after removing the *kola* tree on his father's site, it was named Koliya; since it was founded on the route frequented by tigers, it was also called Vyagghapajja. Having thus given the city both names, the son king of Bārāṇasī paid respect to his father King Rāma and returned home.

As King Rama and his consort Piya were residing in the new city Koliya, Piya one day told his sons who had now attained manhood:

"Dear sons, your uncles, Sakyan princes, were reigning in the city of Kapilavatthu. The daughters of your uncles dressed themselves and had their hair-dos in this manner; their gait and deportment is like this. When they approach bathing places to bathe, catch hold of the princess you like and bring them over here."

In accordance with the mother's instructions the princes went to the bathing places of the daughters of their uncles, Sakyan princes, at Kapilavatthu and after observing them and choosing from among them, each brought a princess of his liking, after identifying himself and taking her the moment she let her hair dry up.

On hearing the matter the Sakyan princes said among themselves: "Dear folks, let it be so. These Koliya princes are scions of our elder

sister, thus they are our nephews, our close relatives." So saying thus they did not blame them; as they were pleased they just kept silent.

From the marriages between the Sakyans and the Koliyans the lineage came down without any break to the lifetime of the Buddha.

In this way the growth of the Sakyan descendants took place in purity and worthiness as they mixed with their own relatives. Since there was no interruption from the time of King Okkāka, the fountain head of the Sakyans, down to the time of Prince Siddhattha, the Future Buddha, they went down in history with good reputation as "*Asambhinna-Khattiya*" (unbroken aristocratic) lineage.

The founding of Devadaha

The Sakyan princes living in Kapilavatthu used to go to a big, pleasant and beautiful lake in order to amuse themselves in water. Because it was the lake of royal sports, it came to be known as Devadaha (*Deva* implying Sakyan princes as recognized lords and *daha* meaning a lake for watery games).

Later on, those Sakyan princes who came to the lake for amusements did not returned to Kapilavatthu but built royal lodges near the lake, in due course the area prospered and became a city by itself, earning the name Devadaha after the lake.

The Sakyans residing in that city were also named Devadaha Sakyans after the city.

(Based on the exposition of the Devadaha Sutta, *Uparipaṇṇāsa Aṭṭhakathā*).

The descendants of Ukkāmukha the Sakyan king

The rulers belonging to Kapilavatthu are as follows:

- (1) Its founder king Ukkāmukha (when the king spoke a brilliant light, sign of authority, came out from his mouth like his father King Okkāka),
- (2) his son King Nipuṇa,
- (3) his son King Candimā,
- (4) his son King Candamukha,
- (5) his son King Sivi,
- (6) his son King Siñjaya,
- (7) his son King Vessantara, the Bodhisatta,
- (8) his son King Jāli,
- (9) his son King Sīhāvahana,
- (10) his son King Sīhassara

These ten Sakyan kings and King Sīhassara's descendants down to Jeyyasena, eighty-two thousand in all, ruled successively in Kapilavatthu of the Sakyan Kingdom.

The last of these eighty-two thousand and ten Kings, Jeyyasena, had a son and daughter, Sīhahanu and Yasodharā respectively.

At that time king Ukkāsakka and Queen Yasavatī of Devadaha(also) had a son and daughter, Añjana and Kañcana respectively

Born out of the wedlock of Prince Sīhahanu, son of King Jeyyasena of Kapilavatthu, and Princess Kañcana, daughter of Ukkāsakka of Devadaha, were five sons and two daughters, totalling seven children. The five sons were (1) Suddhodana, (2) Amitodana, (3) Dhotodana, (4) Sakkodana, (5) Sukkodana (Mention is made according to the exposition of Sammāparibbājaniya Sutta, *Suttanipāta Aṭṭhakathā*, Vol. 2.) The two daughters were (1) Princess Amitta, and (2) Princess Pālītā

Born out of the wedlock of Prince Añjana, son of King Ukkāsakka of Devadaha, and Princess Yasodharā, daughter of King Jeyyasena of Kapilavatthu, were two sons and two daughters, totalling four children. (Herein, the name of King Añjana is also mentioned as Mahā Suppabuddha.) The two sons were Prince Suppabuddha and Prince

Dandapāni. The daughters were (1) Siri Mahā Māyā and (2) Princess Pajāpati Gotamī.

Prince Suddhodana, son of Sīhahanu, was married to the two daughters of King Añjana: Princess Siri Mahā Māyā and Princess Pajāpati Gotami. The elder sister Siri Mahā Māyā gave birth to Prince Siddhattha and the younger sister Pajāpati Gotami gave birth to Princess Rūpanadā and prince Nanda.

On the authority of this brief statement, there were ten kings descended from King Ukkāmukha, founder of Kapilavatthu.

There were eighty-two thousand kings descended from King Sīhassara, down to Jeyyasena.

Then came king Jeyyasena's son King Sīhahanu,

- (1) his son King Suddhodana, and
- (2) his son Prince Siddhattha, the Future Buddha.

Summing up all these three groups there were 82,013 rulers all being *Asabhinna* Sakyan Kings and reigning in the city of Kapilavatthu. (This is a condensation of the series of kings in Kapilavatthu.)

If the number 82,013 of this line from King Ukkāmukha to Prince Siddhattha the Bodhisatta is added to the aforesaid number 252,556 of the rulers from the primeval Mahāsammata to Okkāka, the result will be 334,569.

[Here the author gives an extract from the *Mahā Sūtakārī Magha-Deva Laṅkā* Second Part (1) Section on history, vv.32-33.]

Out of the wedlock of Prince Suppabuddha, son of King Añjana, and Princess Amittā, daughter of King Sīhahanu, were born Princess Bhadda Kañcanā or Yasodhara and Prince Devadatta.

Out of the wedlock of Prince Siddhattha the Future Buddha, son of King Suddhodana of Kapilavatthu and Queen Siri Mahā Māyā, and

Princess Bhadda-Kañcanā or Yasodharā, daughter of King Suppabuddha of Devadaha and Queen Amitta, was born Prince Rāhula.

(Prince Siddhattha the Future Buddha had only one son, this Prince Rāhula, there was not any other son. In minor Chronicles there is some fabrication that Siddhattha's lesser wives gave birth to other sons. But there is no trace of such a statement in all other works of Buddhist literature. Let us all, therefore, hold that there was only one son and that one son was no other than Rāhula.)

The abolishing of the Era by King Añjana, grandfather of the Buddha

King Añjana of Devadaha, the Buddha's grandfather (and Siri Mahā Māyā's father) abolished Goza Era which was current in his time. He abrogated 8649 years, the new moon, Saturday, of the month of Phagguna (February-March) inclusive. (i. e. as required by astrology he did away with that era.); and for its replacement he introduced another era commencing from the first waxing moon, Sunday, of the month of Citta (March-April), (He founded a new era to be used from that time onwards.) That era is referred to as Mahā Era in later times.

Such an account of abrogation of an era is a worldly tradition preserved in historical works. There is neither occurrence of repellation of an era nor use of such a term as *Sakkaraj* and such an expression as *Koza* or *Gioza* in the books approved in Buddhist Councils. All this is stated only in secular treatises of astrology and history. These ways of calculation and expression contained in those mundane astrological and historical works have been borrowed by successive learned scholars throughout the Bagan Period, Pinya Period, and so on in Myanmar for the benefit of convenience in recording the number of years and the date of an event.

Orthography of Sakkrāj, Sakarāj and Koza, Goza

Much has been written about the orthography of *Sakkarāj*, *Sakarāj* and *Koza*, *Goza* by Monywa Zetawun Sayadaw in his *Samanta-cakkhu Dīpanī*, Vol. 2. The Sayadaw's opinion in this connection is seen as follows:

Many ways of writing these terms have been met with. They are useful only for recording and calculating years. Any incorrect spelling in no way affect supramundane matters; any correct spelling would not help gain release from *saṃsāra* as it is no sense-object in acquiring insight and right view. For these reasons it is rational to hold that each form of orthography has its own merit.

Such a decisive statement is very satisfactory.

In short, *Sakkarāj* is so called because, as a system of chronological notation to be reckoned from a certain date it is founded by kings who are able to protect the people; *Sakarāj* is so called because such a founding was accomplished by a Saka king. *Koza* or *Goza* signifies a period of time marked by the movements of the sun and the moon. (*Sakkarāj* comes from *Sakkarāj*, *sakka* meaning 'able' and *rājā* 'king'; hence *Sakkarāj* an era founded by a king, who is able to give protection to his subjects. *Sakarāj* derives from *Sakarājā*, Saka being the name of a people and *rājā*, 'king'; hence *Sakarājā* an era introduced by a Saka king. As for *Koza* and *Goza*, *ko* is a term for the sun and *go* a word for both the sun and the moon; *za* is used in the sense of 'going about'. The time spent in making a complete round of the Zodiac by the sun and the moon is called a year of *Koza* or *Goza*. It is also written *Gocar*.)

The terms *Kali-yug* and *Sakkarāj*

In the expression saying "such and such year *Kali-yug Sakkarāj*" by putting *Kali-yug* as an adjective before *Sakkarāj*, *Kali-yug* and *Sakkarāj* are different in meaning. The expression means "the year of a

certain era in the length of time began with *Kali-yug*. This will be explained briefly:

Of the pair of evolution and devolution aeons called Antara-kappa, an evolution aeon consists of four ages: Kata-yuga, Tretayuga, Dvāpara-yuga and Kali-yuga. There are waxing and waning periods of these four yugas. When these periods complete sixty times, an evolution aeon comes to an end. The same is true of a devolving aeon, say mundane treatises. Of the four Yugas the first one, Kata-yuga, has 1,728,000 years. Then comes Treta-yuga which has 1,296,000 years. It is followed by Dvāpara-yuga of 864,000 years. Finally follows Kali-yuga of 432,000 years. (Note that, if the years of the Kali-yuga are double, the result is the years of the Dvāpara-yuga; if tripled, the years of the Treta-yuga; if quadrupled, the years of the Kata-yuga.) The total number of these four yugas is 4,320,000

During the Kata-yuga years all four quarters of beings(the whole lot of people)observe righteousness as though living things stand on four legs. During the Treta-yuga, three quarters of them observe righteousness as though they stand on three legs, one quarter does not. During the Dvapara-yuga (one half or)two quarters do so and (the other half or)the other two quarters do not. During the Kali-yuga only one quarter does so and three quarters do not

Our Teacher Gotama the Buddha rose in the 2,570th years of Kali-yuga, states Gotama Purāṇa. In the First Kaṇḍa (Chapter) it says:

*Kalerārabbhato suñña satta pañcaduke gate
samvacchare babhuva ve Dhammavido Gotamābhido.*

"Two thousand five hundred and seventy years after the commencement of Kaliyuga, there appeared Gotama who comprehended the Dhamma."

If one desires to know the present Sāsana year and the present Kaliyuga, take the present year (Myanmar Era) and add 1,182 years; the answer is the year of the past Sāsana Era.

To get the Kaliyuga year take the present Sāsana year and add 2,570; the total is the present Kaliyuga year.

In short, when one writes "in the year so and so Kaliyuga Sakkarāj", one's idea is the year so and so of *Sakkarāj* in the age of Kaliyuga. The Kaliyuga lasts 432,000 years as has been said before. *Sakkarāj* is the calculation of years as determined by royal promulgation.

[Again, an extract is given by the author from the *Mahāsūta Kārī Maghā Deva Laṅkā* concerning the four *yugas* and the rise of the Buddha in the year 2,570 of Kaliyuga.]

Ref: 28 The mark of the voice having eight qualities as a Brahma's, p. 67.

The sweetness of the voice of the Karavika bird and the story of Asandhimittā

King Dhammāsoka's wife, Asandhimittā, asked the Saṅgha (with reference to the sweetness of the Buddha's voice): "Is there any one in this world whose voice is similar to the Buddha's?" The answer given by the Saṅgha was "there is the voice of a *karavika* bird which is like the Buddha's". Again, the queen asked: "Where do these birds live?" The Saṅgha replied: "They live in the Himavanta."

The queen then said to King Asoka: "I would like to see a *karavika* bird, Lord." The king sent a golden cage with the command: "A *karavika* bird shall come in to this cage!" The cage flew and stopped before a *karavika* bird. Considering, "This cage came with the command of the king; I am not in a position to remain here against the king's command," the bird entered the cage, which flew back and stood in the king's presence.

Although they had now the bird nobody was able to make it cry. The king said: "O men, how could we make it cry?" The ministers replied:

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"These *karavika* birds cry, Great King, when they see their fellow birds." Asoka accordingly had mirrors placed around the bird.

When the bird saw its own image in the mirrors, thinking that his relations had come it uttered a sweet cry slowly and pleasantly like the music note that came out from a ruby flute. As if intoxicated by the *karavika* bird-king's voice, Queen Asandhimitta and the citizens of Pāṭaliputta were wildly pleased; they revelled as though they were to start dancing.

Then the queen reflected: "Even the voice of this *karavika* bird, which is just an animal, is so sweet. What would be the voice of the Buddha, highest in glory, like? There could have been no limit to its sweetness!"

Visualizing the Buddha, the queen became filled with joy(*pīṭi*); without giving up that joy she developed Vipassanā Insight, stage by stage; and together with her seven hundred ladies-in-waiting, she attained Sotāpatti Fruition.

Ref: Explanations of the thirty-two major marks, Chapter One, p. 53-72,

Causal deeds for the thirty-two marks

Since it is said in the *Jinālaṅkāra Tīkā* that only the explanation that deals with the four points, namely, (1) *kamma*, (2) *kamma-sarikkhaka*, (3) *lakkhana*, and (4) *lakkhanaṇisamsa*, of each of the aforesaid thirty-two marks of a Great Man is a well-defined one, the meaning of each of these four points will be briefly given first.

Of these four points, (1) *kamma*, means the element of meritorious deed done in the past with an intention to attain of Buddhahood, bringing about the major mark concerned; (2) *kamma-sarikkhaka* means the power or ability of the mark that appears in accordance with the *kamma*; (3) *lakkhana*, means any of the thirty-two major marks such as level soles, the hundred and eight sole-figures; etc. acquired in the

present life on account of the relevant past meritorious deeds; (4) *lakkhaṇānisamsa* means the remote or subsequent effect of the past meritorious deeds which cause the appearance of the mark.

(For example, the Bodhisatta accumulates merit during his former lives so firmly and resolutely that nobody else can check and destroy them. On account of that accumulation of merit, he enjoys divine bliss which excel others in the ten respects. When he is reborn as a human being, he wins the mark of his level feet resembling golden footwear. As he has won that mark he is able to stand up and walk on steadfastly; nobody else, whether a human or a Deva or Brahma, can move him or make him unsteady. The merits also give him the subsequent effect: he is unshaken by such internal defiling enemies as greed, hate and delusion and also by two external kinds: those who oppose him openly and those who do so but not openly.)

Herein, the aggregate of his past meritorious deeds done so firmly and resolutely that nobody else can check and destroy them is (1) *kamma*. The state of the level soles of the feet marking his acts of merit is (3) *lakkhaṇa*. His ability to stand up and walk on steadfastly as the immediate effect of his meritorious acts is (2) *kamma-sarikkhaka*. The ability inherent in the mark, forming the effect, agrees thus with the power inherent in the meritorious act serving as the cause; such corresponding nature is called *kamma-sarikkhaka* (the nature of agreement with *kamma*). Just as carrying a vessel full of water means carrying the water in it, even so speaking of a sign with power signifies speaking of that very power. Therefore the exposition of *lakkhaṇa* and the exposition of *kamma-sarikkhaka* are found similar to each other in the commentary on the Lakkhana Sutta in the *Pāthika-vagga Aṭṭhakathā*. The undisturbed and determined effort, put in performing good works in the past existences, brings the Bodhisatta not only the mark of the level soles but, as if it were not enough, also brings him the remote and subsequent effect, which is the ability to

remain unharmed and undisturbed by his foes within and without; this subsequent and remote effect is (4) *Lakkhaṇāṇisaṃsa*.

(Now with reference to the Bodhisatta's major signs, those causal deeds of the past and other things will be described briefly as stated in the Lakkhana Sutta, Text or otherwise, in a language easy to read and note.)

The level soles

(1) The Bodhisatta had performed extraordinary acts of merit in his numerous past existences so firmly and resolutely that nobody else could check and destroy them. On account of those meritorious acts, he enjoyed divine bliss in the Deva world excelling other Devas in ten respects: longevity, beauty, happiness, authority, retinue, abundance of divine sense-objects such as sight, sound, smell, taste and touch; coming again to the human world, he acquired the major mark of "the level soles of feet like golden footwear." Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch(*Cakkavatti*) possessing the seven treasures and ruling the four continents as he did in the life of Mahasudassana Cakkavatti; as the subsequent effect, he would also have enjoyed the immunity from harm done to him by any human foes. On renouncing the world, as in his last existence as Prince Siddhattha, he attained Omniscience and became a Perfectly Self-Enlightened One, Chief of the Three Worlds; and as the subsequent effect, his benefits could not be stopped, harmed or endangered by the hostilities brought by internal defiling enemies such as greed, hate and delusion, and by external ones, be he an ascetic, a Brahmin, a Deva, a Māra or a Brahmā, who opposed him openly or not openly.

[Here the author reproduces for the readers to learn by heart a prayer in verse form composed by one Sayadaw U Ghosita of Mandalay South. The theme of the prayer is the thirty-two signs of a Great Man. Here the prayer-verse describes the first sign.

Each of the remaining verses similarly follows a paragraph in prose by the author.]

The hundred and eight circles with figures on the soles

(2) In his numerous past existences had the Bodhisatta rendered service for the welfare of beings. He had driven away fear from those who were frightened. He had performed *Dāna* together with supplementary gifts. (For example, when he gave away robes and garments in particular he also offered almsfood as supplementary gifts to the recipients; he also gave them seats, honoured them with flowers and perfumes and provided them with drink. Thereafter he took upon himself the precepts and expressed his wish to attain the boon of Omniscience. Then only did he distribute the robes and garments most respectfully. In this way the Bodhisatta gave the main gift with extra ones). As a result corresponding to such acts of merit, he enjoyed divine bliss which surpassed other Devas in the ten respects as has been shown above; reborn a human being, he acquired the No.2 major mark of the figures in circles on the soles of his feet. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; as the subsequent effect, he would also have won great suite of retinue consisting of Brahmins, men of wealth, etc. On renouncing the world as in his last birth as Prince Siddhattha he became an Omniscient Buddha; and, as the subsequent effect, his great retinue was composed of monks, nuns, male and female lay devotees, Devas, humans, Asuras, Nagas and Gandhabbas.

Herein, such meritorious act of *Dana* completed with additional gifts in his numerous past existences was (1) *kamma*. The perfection in all respects of the sole-figures as if they were indicating, "Let Devas and humans know that the Bodhisatta's had performed meritorious act of Dana completed with additional gifts " was (2) *kamma-sarikkhaka*. The sole mark was (3) *lakkhaṇa*. The great suite was (4) *lakkhaṇānisamsa*.

The projecting heels, long fingers and toes and the upright body

(3) In his numerous past existences had the Bodhisatta abstained from taking life. Never had he caught hold of a weapon with intent to kill. He had lived with loving-kindness and compassion, providing safeguard for the well-being of all others. As a result corresponding to such acts of merit, he enjoyed divine bliss which surpassed that of other Devas in ten respect; reborn a human being, he acquired the three major marks: the No. 3 mark of the projecting heels, the No. 4 mark of the long and tapering fingers and toes, and the No. 15 mark of the upright body like that of a Brahmā. Because he was endowed with those three marks, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have lived a long till the end of his life span; nobody else could do harm to his life (or kill him). On renouncing the world as in his last birth as Prince Siddhattha he would have become an Omniscient Buddha; and, as the subsequent effect, he lived long until he had covered four-fifths of his life span; nobody else, be he an ascetic, a brahmin, a Devas, a Māra, or a Brahmā. could threaten his life (could kill him).

The four inviolable assets of a Buddha

There are four assets of a Buddha that cannot be violated by others. They are:

- (1) the four requisites meant for and brought to him,
 - (2) his life,
 - (3) his marks, and
 - (4) his rays (*Buddhavaṃsa Aṭṭhakathā*. Vol. 2);
- or,

- (1) The material gain of the four requisites brought to him,
- (2) his life,
- (3) his eighty minor marks and his body rays, (the light of the moon, of the sun and of Devas and Brahmas could not outshine or disturb the rays from his body), and
- (4) his Omniscience. (*Vinaya Pārājika-kāṇḍa Aṭṭhakathā*, Vol. 1).

The *kamma*, *kamma-sarikkhaka*, etc. of the aforesaid mark

With reference to the above three marks, (1) *kamma* was the abstention from the wrongdoing of killing, (2) *kamma-sarikkhaka* was the ability of the length and shape of the heels, fingers and toes and the uprightness of the body. To make it more explicit: those who are bent on killing approach their victim by tiptoeing lest the sound of their footsteps should be heard. Consequently, when they become human beings again, some of them have their feet curved inwardly like a bow; some of them have their feet curved outwardly; some of their feet with a curve in each sole; some have bandy toes; and others bandy heels; as if all those deformed shapes were to disclose saying, "Let people know about our act of killing that involves tiptoeing." But the Bodhisatta had the mark of long heels as if they were to disclose saying, "Let people know about my non-commission of killing that involved tiptoeing." Similarly, those who desire to kill approach their victim by bending their bodies lest they should be seen by others. Consequently, when they become human beings again, some are hunchbacked, some are squat, some are crippled as if all these deformed shapes were to disclose saying "Let people know about my omission of killing that involves body bending." The Bodhisatta, however had an upright body like that of a Brahma, a mark of a Great Man, as if it were to disclose saying "Let people know about my non-commission of killing that involves body-bending." Similarly, those who desire to kill catch hold of a weapon, say a club, and put their victim to death. Consequently, when they become human beings again they have shorts hands, curved fingers, or have no visible fingers as they look conjoined with one another and level with the palms as if they were to disclose saying "Let people know" about their evil. "In contrast with them, the Bodhisatta had a long and beautiful fingers, a mark of a Great Man, as if it were to indicate saying "Let Devas and humans know" that he had no experience of killing with a club in the grip of his hand. The ability of those marks to assure his long life was *kamma-sarikkhaka*. Those three major marks—the projection of the heels, the length of the fingers and toes, and the straightness of the body—are (3) *lakkhana*. His life lived to the full span was (4) *lakkhanānisamsa*.

The fullness of the flesh at seven places of the body

(4) In his numerous past existences had the Bodhisatta give delicious food such as cakes, meals, butter-oil, milk-rice, etc.. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No. 16 major mark of the fullness of the flesh at the seven places of the body, namely, the two insteps, the two backs of the palms, the two shoulders and the neck. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha. As a subsequent effect, he received plenty of delicious food both solid and liquid to bite, to eat, to enjoy, to lick and to drink.

Herein, such a meritorious act of offering choice food over the period of a hundred thousand aeons was (1) *kamma*. The occurrence of the fullness of the flesh at the seven places of the body as if it were to disclose saying "Let Devas and humans know" that the Bodhisatta had done the meritorious deeds of giving choice food, etc. in his past lives and its being the cause of abundant gains in that very life was (2) *kamma-sarikkhaka*. The fullness of the flesh at the seven places of the body was (3) *lakkhaṇa*. The acquisition of much choice food was (4) *lakkhaṇānisamsa*.

The soft hands and feet and their likeness of a net

(5) In his numerous past existences had the Bodhisatta helped many with the four objects of support(*saṅgaha vaṭṭhu*)⁷. Those who are pleased with a gift he had helped them by giving (*dāna*); those who were in need of a pleasant speech, he had helped them with sweet words (*piyavācā*) another *saṅgaha vaṭṭhu*; those who desired a beneficial talk, he had helped them with a beneficial talk or action (*atthacariyā*), a (third) *saṅgaha vaṭṭhu*, by advising them, "This should

⁷objects of support. *saṅgaha vaṭṭhu*: see p. 115, Vol. One, Part Two. Previously it is translated ways of gaining friendship, p.89, *ibid*.

be done", "This should not be done", "A man of this nature should be associated with", "A man of this nature should not be associated with", and so on. Those who were happy to be treated on equal terms whether in weal or in woe, he had helped them with a sense of equality (*samānattatā*) a (fourth) *saṅgaha vatthu*. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No.5 major mark of the soft hands and feet as well as the No. 6 major mark of their having likeness of a golden net. Because he was endowed with those two marks, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; as the subsequent effect, he had a suite at his service as if it were properly held and collectively placed in his hand.

Herein, such meritorious acts of helping many through the fourfold *saṅgaha vatthu* in his numerous past existences were (1) *kamma*. Those who used not to do so have rough hands and feet and uneven fingers and toes. The Bodhisatta, however, had soft and tender hands and feet; his fingers and toes were even like that of a golden net in order to let Devas and humans know of his help given to many through the fourfold *saṅgaha vatthu* in his past lives. The quality of the softness of the hands and feet and also of the evenness of the fingers and toes was (2) *kamma-sarikkhaka*; The quality of the soft hands and feet and of the even fingers and toes was (3) *lakkhana*. The gain of the suite properly held and collectively placed, so to speak, in his hand was (4) *lakkhanaṇisaṃsa*.

The high ankles and the curling-up body hair

(6) In his numerous past existences had the Bodhisatta abstained from frivolous talks; he has given pious talks beneficial here as well as hereafter. He had made only Dhamma-speeches concerning the ten acts of merit leading to emancipation from *saṃsāra*. By delivering to a large number of people religious sermons that would raise them to higher stages of prosperity with the ten deeds of merit, he had given the gift of Dhamma. As a result corresponding to such acts of merit, he enjoyed

divine bliss as before; reborn a human being, he acquired the No. 7 major mark of the slightly higher dust-free ankles and the No.4 major mark of the body-hair with the tips curling upwards. Because he was endowed with those two marks, had he remained a householder he would have become a Universal Monarch; as the subsequent effect, he would have been superior to others. On renouncing the world as in his life as Prince Siddhattha he became an Omniscient Buddha; as the subsequent effect, he reached the top excelling all other beings in pre-eminence.

Herein, such a meritorious act of delivering Dhamma-sermons that lead to higher stages was (1)*kamma*. Those who used not to do so have low ankles and stooping downy hair as if they were to disclose saying "Let people know" about their failure to speak of the Dhamma. The Bodhisatta, however, was endowed with those two marks, namely, the high ankles and the curling up body-hair, as if they were to disclose saying "Let Devas and humans know" that he had given discourses that would raise them to higher spiritual positions; therefore the ability of these two marks to indicate thus was (2) *kamma-sarikkhaka*. The two marks were (3) *lakkhana*. The Bodhisatta's being above all others in rank was (4) *lakkhanaṇṇisaṃsa*.

The *enī*-like round legs

(7) In his numerous past existences had the Bodhisatta seriously and promptly taught his close pupils who had come to him for education. He had taught them in such a way that they might learn and train quickly and without trouble; he had instructed them in different arts and crafts, in various modes of moral conduct (*carana*) such as the five precepts, the ten precepts and the *Patimokkha* as well as on the doctrines such as *Kammasakata* (the truth that everybody has *kamma* his or her own property). In his teaching he had never held back anything for his own sake. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being he acquired the No. 8 major mark of the legs round and full, lengthy and comely, like those of an antelope called *enī* (or like husk of paddy).

Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; as the subsequent result, he would have obtained all royal paraphernalia both animate and inanimate. On renouncing the world he became an Omniscient Buddha; as the subsequent result, he possessed the requisites of a monk fully and rapidly.

Herein, such a meritorious act of serious and prompt teaching of arts and crafts, etc. in his numerous past existences were (1)*kamma*. Those who used not to teach their pupils seriously and promptly but used to waste their time by asking them to wait upon them respectfully, or by sending them on errands, and thus making them weary, have their calves which are bulging at the back of the leg as though the muscles were cut off on the other side. In contrast, the Bodhisatta's calves were high and round as if they were to disclose to saying "Let Devas and humans know about his serious and prompt teaching without holding back anything for his own sake. The ability of that particular mark to disclose thus was (2)*kamma-sarikkhaka*. The calves of that beauty were (3)*lakkhaṇa*. The rapid possession of the appropriate requisites was (4)*lakkhaṇānisamsa*.

The smooth skin

(8) In his numerous past existences had the Bodhisatta approached wise ascetics and brahmins and discussed with them questioning: "Venerable Sirs, what is merit?", "What is demerit?"; "What is faulty?"; "What is not faulty?"; "What should be followed?"; "What should not be followed?"; "What when done leads to lasting sorrow?" and "What when done leads to lasting happiness?" As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being he acquired the No. 12 major mark of the smooth skin. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch and a great wise man; among those who enjoy sensual pleasures there would have been none equal to him or higher than him in wisdom. On renouncing the world as in his last birth as Prince Siddhattha, he became an Omniscient Buddha with

great wisdom; he possessed *puthu-paññā*, knowledge of the aggregates, the sense-spheres, the elements, etc; *hāsa-paññā*, knowledge born together with zest and joy, *javana paññā*, knowledge of swift occurrence; *tikkha-paññā*, knowledge that quickly eradicates defilements; and *Nibbedhika-paññā*, knowledge that penetrates the impenetrable mass of greed, hate and delusion; as the subsequent effect he was endowed with intelligence higher than that of others.

[Here the author's analysis of this particular major mark as to its *kamma*. etc. is missing. But it may not be difficult for the reader to make his or her own]

The yellow and bright complexion like gold

(9) In his numerous past existences did the Bodhisatta show very little anger. If there were in him anger at all, he quickly quenched it. He also display little anxiety. Though someone should speak to him angrily, he was absolutely free of hate, anger, aversion, disturbance or grudge. Besides, he donated fine clothing, robes and coverlets to him. As a result corresponding to such acts of merit, he enjoyed divine bliss as before, reborn a human being, he acquired the No. 11 major mark of the yellow, bright skin like that of pure gold of *siṅgī-nikkha*. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha, as the subsequent effect, he quickly obtained fine clothing robes and coverlets.

Herein, such a state of his being free of anger and such acts of distribution fine clothing, robes and coverlets in his numerous past existences were (1) *kamma*. The complexion of a person in anger lacks serenity; his or her face is terribly ugly. There is no adornment like clothing in the world. Therefore, those who used not to show anger and used not to give clothing, robes and coverlets are not good looking as if they were to disclose their former ill. The face of one who does not lose temper is beautiful; his or her complexion is serene. There are four ways for beings to acquire beauty and splendour:

- (1) giving almsfood in the past existences,
- (2) giving clothing in the past existences,
- (3) giving service by cleaning with a broom, and
- (4) showing no anger.

All these four requirements, the Bodhisatta had ever fulfilled in his countless former lives. The Bodhisatta therefore acquired the No.11 major mark of the yellow skin. Therefore the bright yellow complexion comparable with the colour of *siṅgī-nikkha* gold and which, so to speak, informed Devas and humans of his fulfillment of the four requirements was (2) *kamma-sarikkhaka*. The golden skin was (3) *lakkhaṇa*. The gain of fine clothing etc. was (4) *lakkhaṇānisamāsa*.

The male organ concealed in a sheath

(10) In his numerous past existences had the Bodhisatta brought about reunion in amity to those relatives and friends who had been long separated; he had created harmony between estranged mother and son, between estranged father and son, among estranged brothers, between estranged brothers and sisters and among estranged sisters. He rejoiced in the harmony thus caused by him. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.10 major mark of the male organ concealed in a sheath like that of a Chaddanta Elephant King. Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have begot thousands of brave scions who were able to crush enemy forces. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gathered thousands of sons in his noble disciples who were capable of crushing enemy forces of defilements.

Herein, his meritorious performance of bringing about unity among relatives in the numerous past existences was (1) *kamma*. When kinsmen are united one overlooks another's fault. Even when they are at quarrel they do not like let others know of the wrong done by a man of their blood. If one were to say, "This is his fault," they would rise up

and refute, "Who has seen that? Who has heard of that? There is nobody among us who would have done such a misdeed!" In this way they all would give cover to his fault. It may be said that the Bodhisatta had disregarded such a fault and thereby brought about unity to his kith and kin. Therefore the male organ in a sheath that was indicative to other of his past deed of bringing unity to his relatives by preventing their fault from being seen so that they may live in happiness was (2) *kamma-sarikkhaka*. The male organ thus concealed in a sheath was (3) *lakkhana*. The gaining of thousands of son-like noble disciples was (4) *lakkhanaṇisaṃsa*.

**The symmetrically proportioned body and the long palms
that could touch the knees without stooping**

(11) In his numerous past existences had the Bodhisatta done honour to members of his retinue after personally scrutinizing their virtues and qualities. Only when he had known their qualifications did he show his appreciation to them according to their merit deciding "This man deserves this much of reward " "This man is worthy of this amount of reward." If you pay half a crown (coin) to one who deserves one crown that means you destroy half a crown of the payee. If you pay two crowns to a person who is worth one crown, you lose one crown of yours. Avoiding both (without giving more or giving less) the Bodhisatta honoured a man by giving him one crown as he deserves one crown. He honoured another by paying two crowns as he was worth two crowns. As a result corresponding to such act of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 19 major mark of "the symmetrically proportioned body (round and beautiful) like the circular spread of a banyan tree" and the No. 9 major mark of the "long palms which can touch the knees while standing without stooping". Because he was endowed with these two marks, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have had abundance of bliss and wealth such as gems, gold, silver, useful objects, treasure-houses and granaries. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he owned abundance

of the wealth of the pious: faith(*saddhā*), morality(*sīla*), knowledge(*sutā*), sacrifice(*cāga*), wisdom(*pañña*), shame(*hiri*) and dread(*ottappa*) of doing evil

Herein, his honour shown according to one's value was (1) *kamma*. The equal length of his stretched out arms and height and the equal measurement of the upper part and the lower part of his body in accordance with his performance were (2) *kamma-sarikkha*. His body like a round banyan tree, and its upper and lower parts being of equal measurement were (3) *lakkhana*. His abundance of sevenfold wealth of the pious was (4) *lakkhana-nisaṃsa*.

**The well-developed body, the back without the spinal furrow
in the middle and the round neck**

(12) In his numerous past existences had the Bodhisatta desired for the welfare of the multitude. He had wished for the safety of the people's four modes of happiness. He had done a lot of contemplation thus: "How could these beings prosper through *saddhā*?", "How could they prosper through *sīla*, observing the five precepts, or the ten precepts?", "How could they prosper through *suta*, following the advice of the wise and pious?", "How could they prosper through *caga*, giving up (what they own)?", "How could they prosper through *pañña*, the truth and knowledge that all beings have their *kamma* as their own property?", How could they progress in terms of wealth and paddy, field and land, bipeds and quadrupeds, children and wives, servants and employees, relatives and friends?" As a result corresponding to such acts of merit, he enjoyed divine bliss as before, reborn a human being, he acquired the three major marks, namely, the No. 17 mark of "the full and well-developed body like a lion's front portion", the No. 18 mark of "the well-developed back of the body extending from the waist to the neck like a golden plank without any trace of the spinal furrow", the No. 20 mark of "the proportionate and round neck". Because he was endowed with these three major marks, had he remained a householder he would have become a Universal Monarch; and as the subsequent effect, he would have obtained royal paraphernalia and his blissful life

would never have diminished. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, his mundane and supra-mundane virtues such as *saddhā*, *sīla*, *suta*, *cāga*, *pañña*, etc. never decreased.

Herein, his desire for the welfare of the multitude was (1) *kamma*. The fullness, roundness and development of the body, of the back and of the neck as if they were indicative of his wish for the prosperity of others was (2) *kamma-sarikhaka*; the fullness, round and development of the body, the back and the neck were (3) *lakkhaṇa*. The non-decrease of his wealth both mundane supra-mundane was (4) *kammānisamsa*.

The seven thousand capillaries at the throat

(13) In his numerous past existences never had the Bodhisatta hurt other beings with his hands, with a stone, a stick, a sword or with any other weapon. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 21 major mark of "the seven thousand capillaries occurring at the throat and diffusing throughout the body the taste of the food be it as small as a grain of sesamum." Because he was endowed with this major mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha, and as the subsequent effect, his ailments were few and far between.

Herein, his meritorious performance of refraining from hurting beings was (1) *kamma*. He who has been hit by another with hands, etc., will have a bruise, blood clot on the spot hit on his body from which suppuration and more suffering would occur. As for the Bodhisatta, as if they were clearly indicative of his past observance of non-violence towards others, an act of merit that would result in good health, he acquired the mark of the capillaries at the throat; such an irregularity of the capillaries for taste lying upright was (2) *kamma-sarikhaka*, the upright capillaries at his throat were (3) *lakkhaṇa*. His good health was (4) *kammānisamsa*.

The capillaries distribute the taste all over the body even if it is of the food as tiny as a grain of sesamum. His digestive power was neither too high nor too low but just right to digest whatever is eaten. Therefore the Bodhisatta's health was better than that of others.

The clear blue eyes and the soft eyelashes

(14) In his numerous past existences never had the Bodhisatta angrily looked at others with his eyes protruding like those of a lobster. Never had he in anger looked sideways at another person. When that person angrily looked at him, he simply closed his eyes. Only when that person looked the other way round did he glance at him or her with a loving and sober heart but never with a hateful one. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 29 major mark of "the very clear blue eyes" and the No. 30 mark of "the soft and tender eyelashes like a newly born calf's." Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he was looked upon by such beings as humans, Devas and Brahmas lovingly and trustingly.

Herein, his viewing of other beings with loving eyes in the countless past existences was (1) *kamma*. Those angry ones who look sideways or frown at somebody else have their eyes set in that manner. Those who look at others in an affectionate and respectful manner have their eyes serene in five ways of beauty. The Bodhisatta was endowed with the eyes blue and clear, the eyelashes soft and curling up as if they were indicative of his affectionate, respectful glances in the past: all this was (2) *kamma-sarikhaka*. The extremely clear blue eyes and the extremely soft curling-up eyelashes were (3) *lakkhana*. The love and respect shown to him by other beings was (4) *kammānisaṃsa*.

The thin layer of flesh on the forehead

(15) In his numerous past existences had the Bodhisatta led group performance of good physical practices, good verbal practices, good mental practises, almsgiving, moral observances, fasting, service to parents, etc. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 32 major mark of "the thin layer of flesh that appeared by nature like a gold headband on the forehead." Because he was endowed with that mark, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gained a large number of beings as his followers or he became leader of them all.

Herein, his meritorious act of giving leadership to others in the group performance of good deeds was (1) *kamma*. He who gives leadership to a performance of good deeds such as giving in charity, etc. never wears a sad face in the gathering; instead he moves about among the people with his head upright without fear but with joy and satisfaction. He also has a large number of followers. The Bodhisatta in his many previous births had given guidance in doing all acts of merit. In order to make Devas and humans know of this, the Bodhisatta was born with the thin layer of flesh on the forehead (or the full round head); therefore, the ability of the thin layer of flesh (or, the full round head) to let others know of those past meritorious act was (2) *kamma-sarikhaka*. The thin layer of flesh (or, of the full round head) was (3) *lakkhana*. The large numbers of beings immediately following after him was (4) *lakkhanaṇisaṃsa*.

The body-hair and the hair between the two eyebrows

(16) In his numerous past existences had the Bodhisatta abstained from telling lies (*musāvāda*); he had told what was true; (with no insertion of falsehood,) his first truthful words had agreed with his last; he had been of firm speech; he had spoken reliable words which people trust and referred to. As a result corresponding to such act of merit, he

enjoyed divine bliss as before; reborn a human being, he acquired the No.13 major mark of "the body hair, each in one pore of the skin" and the No.31 major mark of the hair between the two eyebrows. Because he was endowed with these two major marks, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he had his wishes fulfilled by many.

Herein, his meritorious act of speaking only what was true in his numerous past existences was (1) *kamma*. The ability of his body-hair, each growing in one pore of the skin and of his hair that strangely grew between the eyebrows to disclose his acts of speaking the truth was (2) *kamma-sarikhaka*; The body hair and the hair between the eyebrows were (3) *lakkhana*. The fulfilment of his wishes by many was (4) *lakkhanaṇisaṃsa*.

The forty teeth and their state of touching one another

(17) In his numerous past existences had the Bodhisatta abstained from any mischievous speech that would cease friendship among people; he had brought harmony to those who were separated; he had helped maintain unity of those who were united; he had taken delight in unity among friends; he had been very pleased to see or hear of those in unity; he had spoken only what would create unity of friends. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No. 23 major mark of "the teeth numbering exactly forty" and the No.25 major mark of "the teeth touching one another with no space inbetween." Because he was endowed with these two marks, had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gained followers whose unity could not be destroyed by others.

Herein, his abstention in his numerous past lives from mischievous talks (*pisuṇa-vācā*) and his speech that would create unity were (1) *kamma*. Those who used to speak mischievous words, have no

complete set of forty teeth, and they have their teeth with gaps, for they destroy unity of others and separate them. The Bodhisatta, however, had forty teeth and they were touching one another as if to tell Devas and humans of his abstention from mischievous words in his countless former lives in *saṃsāra*. Therefore the ability of his teeth to be indicative of his said abstention was (2) *kamma-sarikhaka*; The complete set of forty teeth and the absense of gaps in them possessing the very ability were (3) *lakkhaṇa*. His gaining of followers whose unity could not be destroyed by others was (4) *lakkhaṇānisamsa*.

The long tongue and the voice with qualities like a Brahmā's

(18) In his numerous past existences had the Bodhisatta abstained from speaking harsh and abusive words; he had spoken only what was polite, faultless, pleasing and appealing to the hearts of many. As a result corresponding to such acts of merit, he enjoyed divine bliss as before; reborn a human being, he acquired the No.27 major mark of "the long, flat and tender tongue" and the No.28 major mark of "the voice having eight qualities like a Brahmā's." Because he was endowed with those two marks; had he remained a householder he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, his words were effective, influential and authoritative.

Herein, his abstention from harsh and abusive words (*pharusa-vācā*) and his speaking only sweet, pleasant and polite words in his numerous past existences in *saṃsāra* were (1) *kamma*. Those who used to indulge in harsh and abusive terms have their tongues faulty with thickness, droopiness and a slit so that others may know of their indulgence in bad language by twisting their tongues. The Bodhisatta, however, had the primary benefit of having his tongue long, flat and tender so that Devas and humans might know that he had never uttered such bad language but had spoken what was sweet, pleasant and polite. Those who used to speak abusive language have their voice cracked, rough or faulty in other ways so that many might know of their swearing in a cracked,

rough voice. The Bodhisatta had the benefits of having a voice of eight qualities as if they were to tell "Let Devas and human know" of his abstention in his numerous past existences in *samsara* from cursing, a cause for a cracked, rough voice. Therefore the length, flatness and tenderness of the tongue and the completeness of his tongue with the eight qualities were (2) *kamma-sarikkhaka*. The long, flat and tender tongue and the voice complete with the eight qualities were (3) *lakkhaṇa*. The obedience shown to his word by Devas and humans and his verbal effectiveness, influence and authority were (4) *lakkhaṇā-nisaṃsa*.

The lion-like chin

(19) In his numerous past existences had the Bodhisatta abstained from frivolous talks that were like unsuccessful paddy lacking substance. He had spoken what was right and suitable for the occasion; he had talked beneficially, truthfully, and with reference to the Dhamma, and advised in accordance with discipline; he had uttered solemnly what was meaningful with evidence as in judicial proceedings, worthy of keeping in the casket-like hearths of all hearers. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being he acquired the No. 22 major mark of the "well developed chin (suggestive of his imminent smile) like that of a lion." Because he was endowed with that major mark, had he remained a householder, he would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he was invulnerable to attacks by his enemies within and without.

Herein, his abstention from frivolous talks (*sampha-palapa*) was (1) *kamma*. Those who used to talk about foolish things have their chins concave, crooked or in any other unseemly shape so that many might know that they had spoken insubstantial language with their jaws moving. The Bodhisatta, however, had well developed jaws so that Devas and humans might know of his abstention from frivolous talks and of his practice of speaking only what was fruitful. Therefore the

ability of the development of the jaws to disclose his practice of speaking in the past what was fruitful was (2) *kamma-sarikkhaka*. The developed jaws with that ability was (3) *lakkhaṇa*. His invulnerability against any of his enemies whether within or without was (4) *lakkhaṇānisamsa*.

The proportionately set teeth and the four white pointed teeth

(20) In his numerous past existences had the Bodhisatta abstained from wrong livelihood but had earned his living by clean trade; he had avoided various dishonest method such as deceptive scales, deceptive baskets, deceptive coins; such as being unethical by taking bribes, immoral persuasion by cheating; convincing others with imitations; such as violence by cutting hands and legs, by taking life, by binding, plundering, destroying towns and villages. As a result corresponding to such acts of merit he enjoyed divine bliss as before; reborn a human being, he acquired the two major marks: the No. 24 mark of "the proportionate set of teeth" and the No.26 mark of "the four pointed teeth as white and brilliant as the morning star". Because he was endowed with those two marks, had he remained a householder would have become a Universal Monarch. On renouncing the world he became an Omniscient Buddha; and as the subsequent effect, he gained hosts of followers and attendants.

Herein, his pure livelihood in his numerous past existences was (1) *kamma*. Those who used to have impure livehood possess no proportionately set teeth, upper or lower, inside or outside; and their four pointed teeth are dirty so that many might know of their misdeeds. The Bodhisatta, however, had even teeth and four pointed ones very brilliantly white as if they were to disclose saying "Let Devas and humans know" of his pure livelihood maintained throughout his countless past existences in *samsāra*. Therefore the evenness of his teeth and the brilliant whiteness of the four pointed teeth that disclosed his purity of livelihood in his countless past lives in *samsāra* were (2) *kamma-sarikkhaka*. The even teeth and the white pointed ones were (3)

lakkhaṇa. The hosts of followers and attendants were (4) *lakkhaṇā-nisaṁsa*.

[Here is given the Sayadaw U Ghesita's last verse-prayer with reference to the forty teeth and the four pointed ones, followed by the concluding stanza. Also for the benefit of the reader in Myanmar, a shorter poetical composition about the 32 Major Marks and the Buddha's past *Kamma* as their causes by the Mahā Visuddhārāma Sayadaw is added. This too we propose to leave untranslated.]

Thus far is mention of the 32 Major Marks, their factors, etc.

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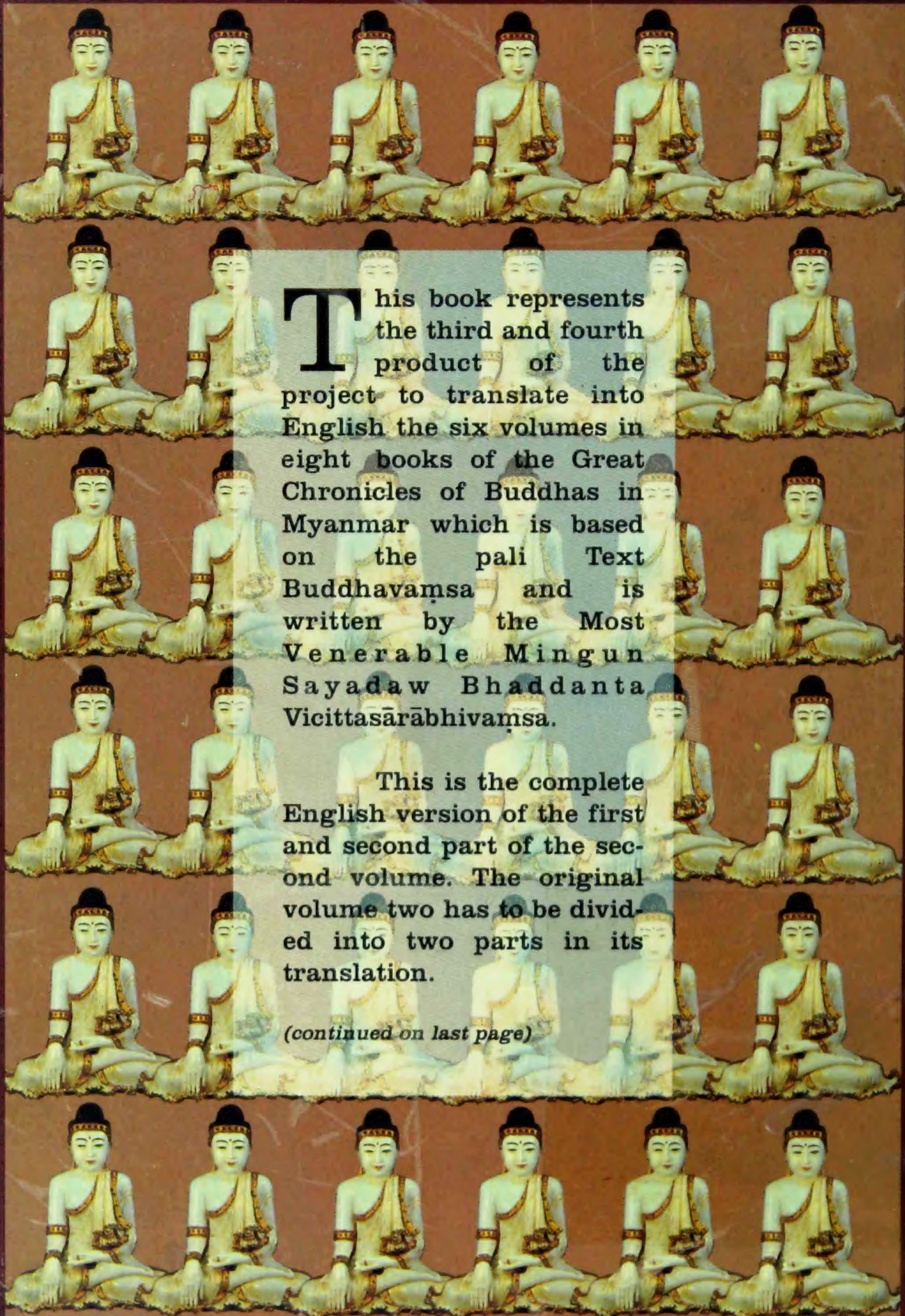
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ERRATA

Line 7 Para 2, "serve" should read as "severe"

From bottom line 3 Para 3 "Anusipani" should read as "Anudipani"



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